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Discipline of Love

"Oh, no!" the mother protested as she leaped from her chair in the backyar hurried to her little son. But it was too late. He had picked some of her lov flowers and thrown them to the ground.

I expected her to give him a good spanking. But, instead, she knelt on the gr beside her boy and put her arm around him. I couldn't hear what she said but she came back to her chair and we continued our conversation.

Out of the corner of my eye I could see the little fellow bending low over flower and that but never picking them. Sensing my curiosity, she explained, "I him it was far better to kiss the flowers than to pull them off their stems."

Often we fall into destructive habits. Then Jesus, not with threats or force by means of his love, enables us to put off a bad habit for a good one.

—ROBERT H. THUR

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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THE CHURCH IN THE NEWS

Missions school to open

Official opening of the United Lutheran Church's School of Missions on the campus of Chicago Seminary will take place on Sept. 29, it was announced last week. Ceremonies will include dedication of the new $175,000 School of Missions Hall, now under construction. Participating will be Dr. Ralph W. Loew, president of the Board of Foreign Missions; Dr. Earl S. Erb, executive secretary; and Dr. Armin G. Weng, president of Chicago Seminary.

More than 25 missionary candidates and missionaries on furlough will form the student body for the first year, according to the Rev. James A. Scherer, dean. Other faculty members will be Dr. Richard R. Syre and Dr. Paul P. Anspach. Dr. Anspach, a veteran missionary, will remain as BFM Secretary for Hong Kong and Malaya in addition to his teaching duties.

The new building will provide eight single rooms and eight apartments for missionary candidates. Sharing with the ULCA in the school will be the Augustana Lutheran Church, whose Board of World Missions voted to send for training candidates bound for Tanganyika, Formosa and Hong Kong. The school will operate on the same schedule as Chicago Seminary, with three 13-week terms each year.

Asian Christians meet

More than 100,000 persons, many carrying waxed paper umbrellas to shield them from the tropical sun, gathered in Liberty Square in the city of Pematang Siantar, Sumatra, on March 18. The monster open-air rally ushered in the Eastern Asia Christian Conference, attended by 124 representatives from Pr estant churches in 24 countries of A

Indonesia's President Achmed Suka —a Moslem, as are 90 per cent of In nesia's 82 million people—told the thr that the Christian churches, "follow the teachings of Jesus, would contrib to freedom, justice and peace amc men." Others participating were I W. A. Visser 't Hooft, general secreta of the World Council of Churches; I D. T. Niles of Ceylon, WCC evangeli secretary; and Dr. Tumbul Sihombi president (the Batak title is "Ephorus of the Batak Lutheran Church.

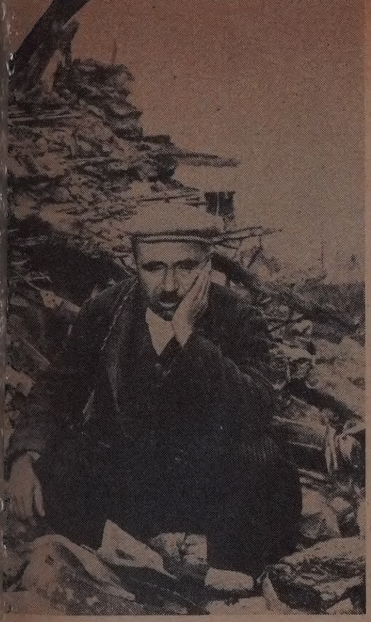
Of Indonesia's four million Christia about 3.1 million are Protestant. Sumatra, 650,000 of the Batak peop are members of the Batak Luther Church, which maintains Nommens University and a seminary at Sipoholo

Climaxing the rally, which preceded 10-day conference at nearby Prapat, choir of 50 young men and women whose ancestors less than a century a had been cannibals—sang the Hallelu Chorus from Handel's *Messiah*.

Rush aid to earthquake victims

Fifteen million pounds of food, clot ing and emergency supplies were on the way to Greece within a few days aft a series of earthquakes in early Marc left 15,000 homeless. The quakes rock the city of Volos and nearby towns Velestinon and Farsala.

Church World Service, Protestant r lief agency, immediately sent into th stricken area stocks of clothing and foo already in Greece, said Dr. R. Norr Wilson, CWS director. He pointed ou that gifts made through the "One Gre Hour of Sharing" program and other ap



THIS WAS A HOUSE

rk villagers like this one got prompt p from church relief agencies after thquake left about 15,000 homeless

ls made it possible to stockpile relief plies in areas of need.

Lutheran World Relief announced its nual spring clothing appeal would be d April 21-28. Clothing collected dur- the drive will aid refugees and others Korea, Hong Kong, Formosa, Jordan, ria and Austria, said Bernard A. nfer, LWR secretary. Last year gifts abled LWR to send overseas nearly ir million pounds of clothing, Mr. nfer reported.

uther" showing hailed

"Protestants, Catholics and Jews can ite and rejoice that the threat to the edom of religious expression repre- ted by the action of WGN-TV in ding to sectarian censorship demands s been repudiated by the broadcasting ustry," the Chicago Action Commit- tee for Freedom of Religious Expression told the Federal Communications Commission last week. The committee withdrew its demand for an investigation of the Chicago *Tribune's* television station which could have led to revocation of its license. WGN-TV had cancelled the film's scheduled premiere on Dec. 21 after protests from Roman Catholics.

The committee suggested to the FCC that the matter may "require further exploration." The American Civil Liberties Union, which joined with the committee in the petition, asked the FCC to restate its requirement that TV stations must present programs which reflect differing viewpoints in the community.

The "stigma" on WGN-TV is not removed because another Chicago station, WBKB, will show the film on April 23, said Robert E. A. Lee, executive secretary of Lutheran Church Productions. He invited WGN to "repair their damaging of the public trust" by rescheduling the film "any time licensing conditions permit."

Film scores in Milwaukee

More than 56 per cent of the Milwaukee residents who had their television sets turned on at 10:30 P.M. on March 8 were watching *Martin Luther,* a television rating survey showed. *Luther* had a TV rating of 26.6 per cent in Milwaukee, while the three other stations on the air at the same time had a combined total of only 20.6 per cent.

Opposition to showing of the film in Milwaukee—which is more than half Roman Catholic in population—was negligible. Not only did the film draw a big audience—it sold houses. Joseph J. Zilber, president of the Towne Realty Company which sponsored the broadcast, said he gained 62 new prospects on the night of the showing alone. As a

result, the expenditure on *Martin Luther* was the best money he had ever spent for advertising, he said.

Catholics renew attack on film

Readers of the Jesuit weekly *America* must have been at least mildly surprised to see on the cover of the March 23 issue a picture of Martin Luther. The reason: a featured article by the Rev. Robert J. Welch of Iowa City belaboring the *Martin Luther* film.

Realizing that many Roman Catholics who had not seen the film during its showings in theaters would view it on television, the Roman Catholic magazine republished attacks which had been made (and largely refuted) when the film first was shown in the U.S. The film is "unfair from beginning to end," the *America* article said. On indulgences, which triggered Luther's open criticism of Roman Catholic practice, "one could have foretold without bothering to see the picture that this matter would be misrepresented," Father Welch wrote. He also noted that "Luther emerges from this film a knight in shining armor—yes, a veritable saint . . . One wonders what has happened to the Luther of the vitriolic tongue . . . the man of melancholy . . . of violent temper?"

America had greeted the film's opening in 1953 with a review that called it "skillfully made, sharp, precise and at times moving" but said it "conveys an impression of Luther and his Reformation which is inadequate and misleading." Success of the film and its widespread acceptance by impartial critics as "accurate and edifying" led to stronger Roman Catholic attacks.

Sunday paper tests Canadian law

For the first time Canadians could read a Sunday newspaper when the Toronto *Telegram* published a Sunday issue March 17. More than 350,000 co were distributed. Attorney General K Roberts of Ontario promptly started secution "in the public interest" char that the newspaper had violated Cana Lord's Day Act, passed in 1906.

Officials of the *Telegram* claimed gathering and distribution of news Sunday is a "work of necessity," mitted by the Act. It presented evide that the Canadian Broadcasting Corp tion, radio station CKEY and two o Toronto newspapers also carried on S day activities. Monday morning editi of other papers were printed and Toronto's streets at 9:30 P.M. on S day. As a result, the broadcasters other papers will also face charges.

Mr. Roberts said the five cases w merely typical of others and would c stitute a court test of the law. If gui the defendants could be fined from to $500.

Sunday laws revised

Old laws providing for closing all bi ness on Sundays were being disregar in many states. Efforts either to enfo or revise them occupied the attent of state legislatures from coast to co last month.

Arkansas adopted a measure provid for local option on Sunday closings. T measure repealed an old statute prohib ing any business on Sunday. Recent forts to enforce the law had convict grocery stores operators in Little Ro and Pine Bluff. Both had taken appe to the state Supreme Court. India banned Sunday auto sales after efforts include grocery stores and other bu nesses in the same law had failed.

Washington has a Sunday closing l passed in 1909, but "no one has ev figured it practical to enforce such

a civic committee stated. It asked faith co-operation in promoting "one of closing each week for business vital to public need." Labor groups orted the move.

n Minnesota, Oregon and Oklahoma e legislators were considering meas- that would prohibit certain business vities on Sundays. In each case, the would permit closing on another for persons who do not observe Sun- as their Sabbath. In Utah, a bill to e nonessential business and halt pub- dancing and the sale of beer on Sun- s was killed in legislative committee.

ana to welcome missionaries

he new country of Ghana on Africa's t coast will continue to welcome ristian missionaries, Dr. Kwame Nkru- h, prime minister, told a news con- nce.

"We owe a lot to missionaries," the ican leader declared. He said that ana's people were western in their look and had no intention of joining the Afro-Asian bloc of Communist lands. The former Gold Coast colony still maintains ties with the British Commonwealth and allegiance to the British crown.

Missionaries brought to Ghana "in the light of God the light by which we now live," added the Rev. Christian G. Baeta, chairman of Ghana's Christian Council and senior lecturer at the University College. Their services are needed "to teach young people how to carry Christianity into practical life," he said. "Ordinary religious instruction is very primitive" in Ghana, according to Mr. Baeta.

About half Ghana's population is Christian. Largest Protestant churches are the Presbyterian and Methodist. Roman Catholics, Anglicans and Baptists are also strong. Most of Dr. Nkrumah's cabinet attended Christian mission schools and the prime minister himself received a theology degree at Lincoln University in the U.S.

LWF Assembly delegates named

Sixty delegates will represent eight

CHURCH LEADERS GREET QUEEN'S REPRESENTATIVE AT INDEPENDENCE FETE
ov.-Gen. Sir Charles Arden Clark and the Duchess of Kent are welcomed by hana's Christian leaders. Dr. Baeta, Christian Council chairman, is at right.

American Lutheran bodies at the third Lutheran World Federation Assembly to be held in Minneapolis Aug. 15-25. Seventy-one church bodies in 37 countries will send delegates to the meeting, a recent Geneva report disclosed. Beside the delegates and official visitors, thousands of other Lutherans from all over the world are expected to attend all or some of the sessions. Many meetings will be open to the public and there will be a constant round of concerts, lectures and exhibits.

Largest American group will be that of the United Lutheran Church, which has 22 delegates. The Evangelical and American Lutheran churches each have eleven; Augustana has eight; and the other four bodies two apiece. Of 45 clergymen among the American delegates, only nine are pastors of congregations.

ULCA DELEGATES TO MINNEAPOL LWF ASSEMBLY IN AUGUST

Dr. E. Theodore Bachmann, Berkeley, Ca
Dr. Wynne C. Boliek, Greenville, S. C.
Miss Nona M. Diehl, Philadelphia
Dr. Paul C. Empie, New York
Mr. Edgar P. Eyler, Savannah, Ga.
Dr. George W. Forell, Iowa City, Ia.
Dr. Franklin Clark Fry, New York
Mrs. John F. Futchs, Denver
Dr. Martin J. Heinecken, Philadelphia
The Hon. James F. Henninger, Allentown, P
Dr. Frederic B. Irvin, Greenville, Pa.
Dr. Albert G. Jacobi, Kitchener, Ont., Ca
Dr. T. A. Kantonen, Springfield, Ohio
Dr. Frederick R. Knubel, New York
Dr. Paul H. Krauss, Fort Wayne, Ind.
Dr. O. Frederick Nolde, Philadelphia
Dr. F. Eppling Reinartz, New York
Dr. Clarence C. Stoughton, Springfield,
Dr. Earl J. Treusch, Winnipeg, Man., Ca
The Rev. John B. Weaver, Milton, Pa.
Dr. Abdel Ross Wentz, Gettysburg, Pa.
Dr. Paul Luther Wetzler, Minneapolis

Reds balk "Kirchentag"

Because of "impossible" demands by the East German government, plans for holding the 1957 *Kirchentag* in Erfurt in the Soviet Zone will have to be changed, a Berlin announcement said. The *Kirchentag* is an all-German laymen's congress which has drawn huge crowds each year since it was organized in 1949 under the leadership of Dr. Reinold von Thadden.

One condition imposed by the East German authorities was that government speakers be given a place on the program to explain Communist "peace" policy. Another was that the rally bar any proposal that would be "tantamount to supporting NATO policy." A third was that no speaker oppose rescinding of a resolution adopted last year which criticized conditions in the Soviet Zone.

The recent meeting of the synod of the Evangelical Church in Germany (EKID) was moved from Halle in East Zone to West Berlin after chu leaders had expressed fears that the sions could not be held without "in ference" by Red authorities.

No chaplains for Red Zone army

Soviet charges that establishment chaplaincy service for the West Gern Army by Germany's Evangelical Chu meant support of the North Atlan Treaty Organization and of militari were branded as "nonsense" by Bish Otto Dibelius of Berlin in a radio dress. The EKID synod meeting in B lin last month had approved an agr ment setting up the chaplaincy.

The EKID also requested East Z officials to permit similar chaplaincy se ices for the East Zone army. Copies *Die Kirche*, official weekly of Bish Dibelius' Berlin-Brandenburg dioce

confiscated in the East Zone be-
e the paper carried reports of the
d's action.

ast German armed forces are an
ny in defense of the Communist
logy" and "shock troops of material-
," retorted East German Defense
ister Willi Stoph. "We see no reason
onfer on church matters with regard
he people's army . . . created for the
ection and defense of the republic.
s is in contrast to the situation in
st Germany where . . . the army has
n incorporated into an aggressive
th Atlantic Pact."

subsidize religious mailings

The U.S. Post Office carries second-
third-class mailings sent out by
rches and non-profit organizations at
annual loss of more than $8 million,
tmaster General Arthur Summerfield
a congressional committee. He re-
sted that Congress make a direct ap-
priation to cover the loss instead of
ing the Post Office Department to as-
ne it. He also asked Congress to as-
ne the cost for free diplomatic mail,
e mail for blind and other special con-
sions which he said amounted to $26
lion annually.

The House Post Office and Civil Serv-
Committee agreed unanimously to
prove a bill that would provide annual
propriations from general funds to re-
y the Post Office for the reduced rates
which it carries mail from religious
d non-profit groups.

stamp for K of C

Requests from Congressmen that a
cial stamp be issued to mark the 75th
niversary of the Knights of Columbus,
man Catholic fraternal organization,
re turned down by the U.S. Post Of-
e department. Officials said their pol-
icy was "that we will not issue a postage stamp honoring any religious, fraternal or political organization." Congressional requests for stamps honoring the 100th anniversary of the YWCA, the 300th of the arrival of the first Jews in America, and the 100th anniversary of the Republican Party had also been denied.

The Panama embassy announced in Washington that a proposed issue of 262 stamps honoring all the Roman Catholic popes had been abandoned. Stamps and plates of the first twelve sets, issued in 1955, had been destroyed, the announcement added. Stamp collectors, including the Collectors of Religion on Stamps (COROS), had criticized the issue as a "financial promotion" rather than a genuine postal issue, had agreed to boycott the stamps as "labels."

Presbyterians reject women

No women will be ordained as ruling elders or deacons in the Presbyterian Church U.S. (Southern). A proposal approved by the denomination's 1956 general assembly fell by the wayside in the voting by the area presbyteries, it was announced in Atlanta by Dr. E. C. Scott, the church's stated clerk.

The assembly at Montreat last June had favored ordination of women by a 234-226 vote after a lengthy debate on a report which found no scriptural justification for limiting women's work in the church to menial and unofficial tasks. Necessary subsequent approval by a majority of the church's 85 presbyteries doomed the plan as 43 turned it down.

And so forth

A color filmstrip *Campus Christian Frontiers* depicting the work of the Lutheran Student Association has been released by the NLC's Division of College and University Work.

WASHINGTON

By ROBERT VAN DEUSEN

EXEMPTION FOR MINISTERS

PASTORS WITH PARSONAGES may share the benefits of tax reduction for ministers with housing allowances, according to a tentative decision by the Internal Revenue Service last November. If there is an item in the church budget for the pastor's housing expense (such as fuel and utilities) and the money is paid to him in addition to his salary, that part of the allowance which he actually spends for the purposes indicated is excluded from taxable income.

This decision was indicated in the proposed regulations appearing in the *Federal Register* on Nov. 15, 1956. This was followed by a 30-day period during which changes in the regulations might be suggested by interested individuals or groups. Since this provision was not challenged, it may be assumed that it will appear in the permanent regulations.

Another part of the proposed regulations stated that the exclusion of housing expense from taxable income must be pursuant to official action taken *in advance of payment*. That is, if a church budget was revised in June, 1956, to include an item for housing expense, only the payments for the remainder of the year could be exempt from tax. Several church groups suggested that the regulation be changed to make the exemption apply to the entire year in which the revision was made. A decision on this point will be included in the regulations when they appear in final form.

Who is eligible?

MOST MINISTERS serving outside parish are eligible for the housing emption if an item for housing allowa appears in the budget of the employ agency. If any of the allowance is actually spent for housing purposes must be reported as taxable income.

The money may be spent for rent purchase of a home, or for expenses rectly related to providing a home. Th have been defined to include princi and interest payments, taxes, insuran fuel, utilities, maintenance, and repair

To be eligible, a minister must be gaged in the "exercise of his ministr This includes the conduct of worsh performance of sacerdotal functions, ministration and maintenance of ligious organizations and agencies un the authority of a church body, teach and administrative duties at theologi seminaries, and other work perform under assignment by a church body.

THE DISTINCTIONS made are substa tially the same as those for Social curity coverage. If a minister teach in a church college pays the Social curity self-employment tax, he may a claim the housing exemption. The t sets of criteria are different at one poi A minister performing civilian cha laincy service as an employee of the U or a political subdivision is not eligi for Social Security, but may claim t housing exemption if he receives housing allowance. Military chapla are not eligible in either case.

Long delay in the issuance of regu tions has made it hard for ministers make their income tax reports acc ately. When they appear in final for applications for refund may be filed those who claimed too little because inadequate information.

PADLOCK LAW INVALID

BY A MAJORITY of 8 to 1 the Supreme rt of Canada has ruled that the so- d "Padlock Law" enacted by the vince of Quebec in 1937 is invalid. law had been repeatedly attacked within Quebec and from other parts anada as being an infringement of liberty. It made it illegal for "any on to make use (of a house) to agate communism or bolshevism by means whatsoever."

nder the law the attorney general d send police to lock up any build- where such activities were suspected. was done only a dozen times in y years, and then only when known munists were involved.

he padlock principle was abhorrent many Quebeckers, but the provincial rts had always denied appeals. Fi- y, a case involving the apartment a Montreal Communist was carried ough to the Supreme Court.

IGHT OF THE JUSTICES found the law be an attempt by the province to en- criminal law, and therefore an inva- of the exclusive right of the Cana- Parliament. One justice went even ep further and declared that even Parliament itself could not abrogate right of discussion and debate.

Essentially, the decision upheld the t of free expression of opinion on itical, social, and economic matters as damental to Canadian democracy. As justice put it, the object of the dis- ed legislation was to prevent the prop- tion of communism, but it could "just properly be the suppression of any ier doctrine or theory."

"Apart from sedition, obscene writ- and criminal libels, the public law ves the literary, discursive and po- lemic use of language, in the broadest sense, free," he continued. This is so because democratic government is based on "the free public opinion of an open society" which in turn demands "virtually unobstructed access to and diffusion of ideas."

THE LONE JUSTICE who disagreed with his fellows argued that if the province could enact laws calculated to suppress conditions favoring the development of crime and control properties in order to protect society against any illegal uses that might be made of them, it also had the power to enact that all those who "extol doctrines calculated to incite treason, to the violation of official secrets, to sedition, etc., should be deprived of the enjoyment of the properties from where are spread these theories."

Recalling the recent spy trials he pointed out that "Canadians, less than ten years ago, in violation of their oath of allegiance, did not hesitate for the sake of communism to reveal official secrets and imperil the security of the state."

In 1923 the Supreme Court had upheld a provincial law under which a house, known to be a brothel because of a criminal conviction, could be padlocked. In an obvious reference to this judgment, the justice declared that the suppression of these subversive doctrines by civil sanctions is as important as the suppression of disorderly houses."

The Padlock Law was introduced by Premier Duplessis (who also banned the *Martin Luther* film) at the request of the late Cardinal Villeneuve. Quebec's anti-Communist attitude would remain unchanged, he asserted, but "as citizens we will respect the opinions of the courts."

—NORMAN BERNER

"I'D RATHER BE A PASTOR

THAN anything else in the world." Th
are bossy people, money troubles, an
lot of discouragements. But the joys
the ministry outbalance any difficul

By RONALD H. LI
UNITED CHURCH, EAST ST. LOUIS, ILLIN

THE LATEST theme song in our church is "The Saviour Calls Pastors." At Camp Lu-So-Co last summer we held an evening program in which several pastors described a day in their life. The emphasis, as it turned out, was all on the problems of being a pastor. We described the hard work, the long hours, the disappointments, the lack of appreciation for our efforts, and so forth and so forth.

After it was all over one of the pastors' wives took us aside and bawled us out (as pastors' wives often do!). She hit the nail on the head when she said, "Just why did you become pastors in the first place? Here you've paraded before these youngsters like a bunch of martyrs! Everything is so hard. You're making such noble sacrifices, and all that. Why didn't one of you tell those kids that you'd rather be a pastor than anything else in the world?"

SHE WAS RIGHT. It's quite easy for pastors to acquire a martyr complex. To get the gospel across to people is a fight from beginning to end. So often the kingdom of God seems to trip and stumble over the most trivial things. One often feels that he stands alone, bound and helpless, facing the roaring lion.

But after all the discouragements disappointments . . . after the hardsh the failures . . . after many hours wondering why you did become a tor in the first place . . . after the l nights of wondering if it wouldn't be ter if, after all, you quit and did so thing else . . . after hours of praying just a little light—you always end up the same place. The fact remains: yo rather be a pastor than anything in the world.

THE MINISTRY these days is hard, doubt of that. But there is joy in it paralleled in any other profession! pastor is often called upon to share griefs and sorrows of his parishioners the lowest moments of their lives. he is also present on their happiest da

The pastor works with child through the confirmation class and d erwise. The freshness of youth is about him. The sincerity and hone of children are there . . . the opportun to answer the questions that disturb youngsters . . . the knowledge that y have a share in caring for that v fragile thing: a young, human soul . the wonder of it all as you ponder wh these children will be 10, 20, or 30 ye from now.

Who knows, perhaps you are dealing
h someone destined to be a saint, or
reat leader of men . . . There's enthu-
m in it, for children get excited about
rything. There's joy of watching faith
the Saviour grow in a young heart,
glow of sharing with the young peo-
the story of their young loves. There
ne happiness of the engagement, and
opportunity to help young people
t their lives together on the right
k.

One of the joys of the pastor's life is
t he is blessed with a larger family
n most. He may have 50, 100, or
n 1,000 children in the faith to deal
h. It's a blessing.

WHAT IS THE HAPPIEST and most cru-
l event of a person's life? Who can
? But marriage is one of these, and
pastor shares not only the joy of his
w marriage but also the joy of all his
ishioners.

And the pastor is there, too, when the
by comes. No one can be quite so
ppy as the young mother as she fondles
r new child. It is, as the scripture says,
t the pain of travail is forgotten once
e child has arrived. And it's natural
r the pastor to pray with her at her
dside.

Then comes one of the supreme mo-
nts in the pastor's life, the day of bap-
m, when that little baby becomes not
ly a child of his parents but a child of
od. Believe me, the rebirth in the faith
nong the very old or the very young
likewise a high point in every pastor's
e. After every baptism, I rush home
nging!

The pastor may often feel that his ser-
ons go to waste. The people come
ithfully, and they listen, but you are
ways left haunted by the thought, "Did
ything actually get across?" You wait

"I ACCEPT THE CALL." It's a big moment for many people when a clergyman mails the letter stating that he is ready to become pastor of St. X's Church in X—

for days, even years, to see the effects of your preaching. Nothing much seems to happen.

Then, one day, you are speaking to someone, and he says, "Pastor, you remember that sermon you preached on . . ." You try to remember what you said. It escapes you. You have forgotten your own sermon, but this man remembers, and somehow it has changed his life! No joy in preaching?—on the contrary. For him who has the eye to see and the ear to hear, the results of preaching are tremendous.

OR YOU STAND before the council and say, "We *must* do this and that . . ." The men listen and nod, and puff on their cigars and move on to the next item of business. But two years later, one of the men stands up in the congregational meeting and says, "We must do this and

that . . ."—the very program you outlined and gave up on! No joy in the ministry? On the contrary? All the joy in the world.

You bump into family problems right and left as the years go by, and slowly the people get some confidence in you. Many of their problems are the product of years of sins and mistakes. How to unravel the tangled skeins of life in a few short hours of counseling? In some cases the trouble goes on and on and reaches some terrible climax. But in others you do help, and one member of the family forgives another and life begins anew. The joy on the day of forgiveness and reconciling is something unspeakable!

YOU ARE in the hospital. Your visit seems unwanted. You come back again and again. Slowly you see hostility change to friendliness, and friendliness to faith and hope! Then perhaps, a relative catches you in the hall and says, "Pastor, you don't know how much mother appreciates your visits."

It doesn't have to happen every time. It only has to happen once in a blue moon, because you're not there just to be thanked! But if it only happens once in that blue moon—your heart skips a beat and you walk on the clouds again, your faith in the value of the hospital ministry renewed.

You are in the office looking over the communion rolls. Here's Mr. X. He was once a pillar of the church. But something happened. You can tell it by his communion record. As the years went by the marks by his name became fewer and farther between.

You resolve to call on him. Weeks on end you see him, and nothing happens. Then suddenly one day, Mr. X. arrives at church and the roof does not fall in.

Writing sermons isn't as easy as it see

Falteringly, in the beginning, only n and then he comes, but eventually comes back. And then you begin to ter more and more marks by his name the communion record, and with eve one you are overwhelmed by the goo ness of the Lord!

OR HERE'S a family on the prospe list. The evangelism committee h called. You have called. They're n very good prospects. Nothing happe in particular for some time.

Then you get one of those stray pho calls, "Pastor, we'd like to have our ba baptized and we want to join the church Where did it come from? You'd all b forgotten about those people. Yes, vindicates your faith in the power of t Holy Spirit when you see it happen, a another sheep from outside the fold brought in.

The money. You can't do this a you can't do that because there's n money. Well, you keep on pluggin You have your stewardship progra your sector project, and all the re Nothing much seems to happen—un one day you rummage through old file And suddenly you realize that the budg is double what it was six years ago. Som thing has happened, but you just didn notice it!

THE FUNERALS. Those are days sorrow. The hard funeral is the kind yo

when the funeral director calls up ay, "Pastor, I have a family here. father has died. He was baptized a heran. But now they don't even know name of a Lutheran pastor. Would take the funeral?"

t happens so often these days. So y people turn to the church at the r of death, although they haven't a there for years. They don't even w the name of the pastor.

ou take the funeral, and you preach. ybe there's a large crowd there and one person comes to you and says, stor, you talk sense. I'll be seeing re of you." So the death of a man omes God's means of calling another n to him. No joy in that, even in an ur of sorrow?

Or, as the years go by, you preach at eral after funeral until you sound to rself like an old, scratchy record. f finally when one of the saints of your ngregation is called to God, it sud-ly dawns on you. Christ is right! ul is right! Death is not the end, but beginning! Then even this "sad" t of your ministry slowly becomes occasion of joy as you preach con-ntly to people about the facts of life d death.

OR YOU'RE at the Ladies' Aid meeting. the early years you can't figure these ls out. They seem so bossy, so can-nkerous, so easily upset, so quick to eak with a sharp tongue, often behind ur back.

In the beginning you say to yourself, Vell, I *have* to love them. God said . . ." But the years pass, and slowly u are introduced to what is under-rath these apparently hard shells. And nat is underneath is warm, and living, d human, and even . . . yes, even dly!

It's a joy to discover it. It's a joy finally to fall in love not only with your Ladies' Aid but also with every soul in the congregation. The kind of love that is not forced, is not faked, is not just on the surface, but real love.

Love seems to be lacking in so many congregations. But the joy is great to the pastor who uncovers the warm coal still left burning and, with God's help, nurses it back until it is a living fire! There is no experience quite like Christian love!

AND YOUR WIFE. God's classic creation for the destruction of male egos! You go out and do something big and she doesn't think it's big at all.

She's bossy. She seems to live by a different standard, always fussing about polished shoes, and "for heaven's sake, stop scratching your nose in the pulpit!" Doesn't she see the glory of the kingdom at all?

She protests against the late hours and all the long meetings. So many things stand in the way until the day comes when suddenly you realize: all these things are signs that she's *behind* her man! She wants him to do the best that is in him. She loves him and she loves his work! Believe me, when this discovery comes, it, too, is a joy!

There are many more things to talk about . . . the hours with the Bible . . . the beauty of worship . . . the fine music . . . sweating over sermons . . . all sorts of other things in the pastor's life.

No doubt about it, it is a picture of many contrasts. There is much black there, and many shades of gray. But the shadows only emphasize the brightness of the highlights. There is unparalleled joy in being a pastor. I know of no other profession to match it. I'd rather be a pastor than anything else in the world.

THE OLD CHURCH WAS GONE

A new one stood in its place. But a Bible verse spoken at confirmation 34 years ago was still remembered

By EMMA J. BAREISS

WHEN I WENT abroad last spring, I visited my small home village in North Germany which I had left 34 years ago. One of my first visits was to the grave of my father and to the Lutheran church where I had been confirmed. For I had never forgotten my confirmation verse, I Corinthians 13:13, "So faith, hope, love abide, these three; but the greatest of these is love."

Walking along roads I no longer recognized, I finally came upon a new and very modern church building. It did not resemble the one I remembered so well. As I stood there rather forlornly, a middle-aged woman, dressed in black, approached me.

"GOOD MORNING," she said with a friendly smile. "Today is *Himmelfahrtstag* (Day of Ascension). Would you like to come to the services with me?"

"Yes, but please tell me what has happened here," I asked, quite bewildered. "I was confirmed here and I always sang in the choir on Sunday mornings. Everything looks so different. Of course, I heard about the dreadful bombings during World War II."

"Don't you know that our church was destroyed by bombs in the night of July 24, 1943?" she asked. "Where have you been all these years? Your face looks familiar. Haven't we met before?"

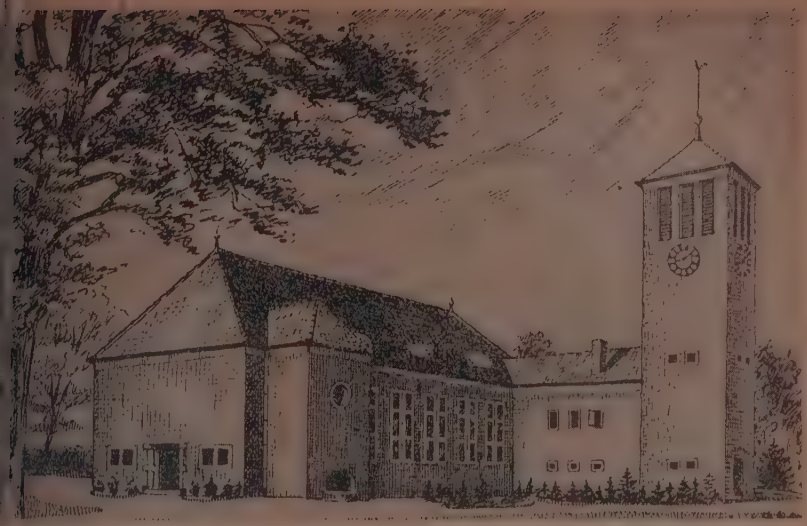
I told her my maiden name and that

Steeple was lit up like a torch

I had left the village 34 years ago emigrate to the United States. It turn out that we had gone to school and co firmation class together. Deeply touch by this unexpected reunion, we held ea others' hands and gazed at the n church.

"HOW HARD we tried to save our o beautiful church," she sighed. "Ev our 70-year-old Sister Katharina and young boy carried untold buckets water. But when the flames burst o from behind the eaves and the org pipes, we knew it was hopeless. O slender church steeple was lit up like torch. It was visible for miles arour

"Our largest bell gave out one mour



New church built after the war is "mighty fortress" in German town

clang before the steeple crashed to ground in flames. And yet—the ified villagers kept coming to the rch seeking refuge. Despite its crum-g walls it was still like a mighty ress."

I—I can understand that," I said ughtfully. "The church is the house God. It is permanent, something that er changes, even when in ruins."

he nodded and pressed my arm derly. "Without all the help from .A., however," she said, "we would have been able to recover so quickly. More than one million gift boxes with food and clothing crossed the Atlantic Ocean to help us. My family and I received gift boxes when we were cold and hungry. The black coat I am wearing came from an unknown Christian friend. This helpfulness always reminded me of my favorite Bible verse, I Corinthians 13:13, "So faith, hope, love abide, these three; but the greatest of these is love."

"That was my confirmation verse," I said proudly, as we entered the new church together. "I haven't forgotten it in all these years."

✠

WHILE TALKING to the boys and girls in Sunday school, I tried to give them an object lesson. Using an acorn, I explained how it grows into a big tree and applied this as an illustration of the importance and power of faith. When I had finished speaking, the superintendent arose to conclude the session. I was a little startled to hear him say, "We are thankful for the lesson from this nut." —HAROLD C. HOWARD

The Sea of Galilee is in Japan

According to geography books, of co
the Sea of Galilee is in Israel. But
famous place is really any place where
find ourselves in trouble and discov
Saviour who comes quickly to our re

By HAZEL SEVERSON McCARTI

"THIS EVENING the lesson will be Christ and his disciples in that storm on the Sea of Galilee," my husband said, tilting back in the rickety old swivel chair and opening his worn New Testament to Mark.

"Is that next? I'm glad." I reached for the big commentary. I am thrilled by boats and winds and waves—when I am not at sea myself. "Japanese students know all about the sea and typhoons. They'll see symbolism in the story, too, I think."

It was Thursday morning, the one morning of the week when neither of us had classes. We spent it in the little brown upstairs study in our home in Kumamoto, Japan, preparing the weekly Bible lesson for our seven English Bible classes.

THE LITTLE BROWN STUDY was a sunny room at the back of the house, with windows on three sides with draperies Yoshiko San had made of coarse brown fabric. A long packing box, covered with our green steamer rug, green and brown pillows piled at one end, made a studio couch. Under the half-length north dows were bookcases.

In cold weather we kept one of two electric heaters in the study, the with the heat puffing out from the f and a sittable top. Since that puff of was all we had in the upstairs of house, though the weather was often or fifteen degrees below freezing and humidity high, I often sat on the to the heater.

On this Thursday morning in Janu I was sitting on the electric heater reached for the commentary in the of books at the back of the desk.

"Shall I read the story from Mark loud first?" my husband asked. That the way we always began. I listened, like those earliest disciples was awed the Man whom "even the wind and sea" obey.

"The theme tonight should be power of Christ, his adequacy for ev situation, don't you think?" my husb asked thoughtfully.

"And that he is with us in all of li experiences," I added.

BUT AT THIS POINT I heard Yosh San's voice at the other side of the st door.

Sensei, gomen nasaimase." "Teacher, I intrude?"

My husband opened the door. There was, scissors and tape measure in her d. Thursday was her day to sew.

Sensei, what shall I begin today? I shed the housecoat last Thursday."

Today we'll begin the new dark blue peries for the student room," I said erly. I put the open commentary n on a corner of the big desk and got from the heater. "I'll be back as soon I get her started," I called back, fol- ing her through our frigid bedroom. We measured the windows carefully. had needed dark draperies ever since first came. They would make it pos- e to use filmstrips and slides even in morning classes, besides making the m cozier.

WHEN YOSHIKO SAN and I had decided the correct length of the new dra- es, I hurried upstairs again to the lit- brown study. When I came in shiver- my husband chivalrously got up from electric heater and I sat down in the ht hollow we had made. He had read commentary while I was gone and e me a summary of what might be ful.

was reminded of a little prayer used the fishermen of the coast of Brittany: otect me, Lord. My boat is so small. y sea is so great."

"We can use it somewhere in the les- ," my husband said, jotting it down his notes. "I wonder what questions uld be good to use in the discussion ight. The possible symbolism of the , the boat, the storm, Christ's sleep, you said, they'll be sure to think of t."

"We'll learn a lot, as usual," I said. ese Japanese students found implica- ns for their own lives and for society in the ancient stories when they read them for the first time which we of the West in our familiarity with them never see.

"The storm," I continued, "of course, will remind them of such disasters as floods and earthquakes and typhoons, as well as the war. And personal troubles, too."

"Bach's Toccata and Fugue," my husband mused. "I wonder how it would be to use that as descriptive music for the storm at sea."

"That would be wonderful!" I exclaimed. "Let's use it. They'll love it."

"Sensei, gomen nasaimase." It was Yoshiko San's soft voice again. "This time it is for the august lord of the house," she said. "Kinoshita San is here. He says he is very rude to interrupt *Sensei's* study, but he would like to talk to him for only a few minutes."

"I'll be right down. Have him wait for me in the student room."

THE RICKETY swivel chair tipped the august lord of the house to the floor a little unceremoniously, and he strode out. Tall serious Kinoshita San, a medical student, never came about trivial matters. Although he might also bring some branches of double camellia in delicate pink from his father's garden, he would have a profound question or two about the plausibility of the miracles, the outlawing of war in Japan's constitution, or communism, or America's foreign policy, which he wanted to be able to answer to some intelligent friend's satisfaction.

While I was alone, I moved from the heater to the rocking-chair and pulled out of the nearby bookshelf a couple of my favorite poets. John Masefield, poet of the sea—could we use something from him?

I must go down to the sea again,
To the lonely sea and the sky.

That wouldn't do, of course, though I had been thrilled by the way Nishi San read it in our graduate class studying English poetry. What about Emily Dickinson's "Adrift! A little boat adrift!" The book on my lap was open to it when my husband came in.

"Kinoshita San said I should give these to you." There they were, branches of double pale-pink camellia, even though sharp winds were blowing cold.

"How lovely!" I exclaimed. "While I put them in water, you sit on the electric heater—you're shivering—and read this poem. See if you think we can use it tonight."

"It's beautiful," he said when I came back. "But"—perhaps it's because he w a science major that my husband is ways more logical than I who majored English—"it's about death, you kn We can use it some other time perha —he pushed back a strand of thin hai "but in tonight's lesson, well—"

"All right," I said ruefully, putti Emily Dickinson back beside John Ma field. "What about a graphic descripti of a storm at sea from a Joseph Con novel? Oh, no, of course that won't The account by Mark is graphic enou I know you'll think. But we can some hymns with the sea motif, can't w What about 'Jesus, Saviour, Pilot Me

"We might have Fujita San sing it a solo," my husband said.

MRS. HAZEL McCARTNEY'S book of stories about Japan was published in January by Harper. It is entitled, "In the Grey Rain." Some stories in the book were first published in "The Lutheran."

Mrs. McCartney and her husband, the Rev. Sedoris N. McCartney, are United Lutheran missionaries to Japan. They have been teachers in the mission schools in Kumamoto. Now on furlough, they are living in Iowa.

"GOMEN NASAIMASE." The soft vo spoke at the door again.

"Matsuo San is here to see the aug lord of the house," Yoshiko San sa putting the mail down on the desk.

"Good! He's probably brought the p ture I suggested he draw to illustrate t week's lesson." The old chair tipped august lord out again.

While he was gone, I looked over mail. As usual, there were several lo narrow envelopes, addressed in intric characters, thick, I knew, with univers students' questions.

But here he was back again with roll in his hand. "It's wonderful!" said, unrolling it. "Look!"

And there was that wild storm of lo ago in charcoal on a sheet of paper, boat tipping on the crest of a wave, disciples clinging with windbeaten h and tunics to the mast.

"Isn't it wonderful!" I, too, exclaim

"Gomen nesaimase." It was Yoshi San again.

"Sensei, you haven't told me yet wh to have for lunch. It's eleven-thirty nov

Look at the picture Matsuo San drew, hiko San! Isn't it good? Lunch! What 'll we have today?" It was useless to my husband. He has only two ideas meals—breakfast, lunch, or dinner. se two ideas are "soup" and "pan-es."

"Well, maybe we can have soup and cakes today," I thought. "There's some pancake mix from America, we can have dehydrated vegetable p first." I told her.

"You almost finished the lesson while vas downstairs so long, didn't you?" ooked at the pages of careful writing. wasn't much help today."

"It's about ready," he said, still looking he charcoal drawing. "It has the feel- of the story in it all right, doesn't it?" d he held it off at arm's length.

"While we're waiting for the soup and pancakes, let's go downstairs and en to the Toccata and Fugue and put picture of the storm in the frame. I nt to see how she is getting along with draperies, too."

LEAVING THE SUNNY little brown study h its one puff of heat, we went down to student room. Our student room was, thought, the most important room in r big house. It was a square room at front, shaded by the centuries-old mphor tree.

There were full-length sliding windows along the south wall. On the west, ove the book case on each side of the eplace of dull-red brick, was a short ndow. On the north was another win-w, all with sliding panels. Between is room and our living-room were ench doors, which we folded back when ore students came than one room would ld.

Besides two semi-circles of folding airs facing the fireplace, there were two long window-seats, one along the south wall, one along the north wall.

The English Bible classes meeting in this room were not exclusively for students from our own two schools, though they were welcome. They had courses in religion and a daily chapel service. Most of the young people who came up our flagstone walk and through the little white gate under our big camphor tree weekday evenings and Sunday morning were from the government high schools, the two universities, and the other higher schools of our city. Our gray house had become, in fact, a student center.

ALTHOUGH USUALLY the room held one or two circles of black heads bowed reverently in prayer or bent over both English and Japanese versions of the New Testament, sometimes the room was a stage, sometimes an art studio, sometimes a dressmaking shop, sometimes a place for games and folkdancing, sometimes a concert hall. Japanese young people, we found are gifted in dramatics, in music, in art, in sewing, in creative writing.

As the months passed, these young people, reserved and inarticulate at first, began to discuss with us the problems constantly in their minds: Japan's poverty, her congestion, her increasing population, the housing shortage, unemployment, the diseases so prevalent after the war, especially tuberculosis, the wave of crime, the inadequate school systems, the menace of communism, the revival of the old militarism, the possible recurrence of war.

Many of these young people came to us first out of intellectual curiosity. They wanted to hear English as it is spoken in America. They wanted to understand western culture. Gradually, however, they became interested in Christ. It was inspiring to us to watch love for Christ unfold in the minds and

hearts of these young people—like the camellia blossoms in our January garden. Each year a number of them decided, after months of careful study, to follow Christ and do his will.

The waves of the Sea of Galilee. dark and foaming, rose and fell to the rhythm of Bach's Toccata and Fugue as my husband slipped Matsuo San's drawing of the storm into the wide gray cardboard frame we used for such pictures and put it above the dull-red brick fireplace. Tl branches of pale-pink camellia fro Kinoshita San's garden were already the in a bamboo basket.

"*Gomen nasaimase.*" Again it w Yoshiko San's soft voice. "*Sensei,* lun is ready now." My husband lifted tl needle and put it down at the beginni of the disk again so we could sip hot so and eat our pancakes to the rhythm the Sea of Galilee.

The Gospel for Childre

Children were glad to come to meetings during the evangelis mission when the pastor made an effort to talk their langua

By RACHEL CONRAD WAHLBER

"WHICH OF YOU children would like to help me with an experiment?" the pastor asked, as he placed an unlighted candle on a stand in the front of the church.

Several hands shot up from the half-dozen rows of children in front. The pastor picked a boy and a girl.

"Kenny, would you light the candle for us?" The boy carefully took the match held out by his pastor and lighted the tall white candle.

"Karen, would you get me the trash-can over there behind the lectern and put it over the candle?" The whole congregation was quiet as the little girl followed instructions.

The pastor's eyes sparkled. "What will happen to the candle now?" he asked mysteriously.

THERE WERE many ideas. One boy scout suggested that the candle would go out due to lack of oxygen. Another thought the trashcan was too big smother it for quite a few minutes.

Everyone agreed on one thing—th the candle could not be seen.

"Let's take the trashcan off, Kenny the pastor suggested. When the sti burning candle was revealed there was ripple of pleasure from the children.

"That candle," continued the past "is like the person who has Christ in heart. He shines so the whole world c see. But if he hides his faith, no one c see his light."

After this object lesson, the childr were led in singing, "This little light mine, I'm going to let it shine."

EVERY EVENING during the week evangelism mission, this young past conducted a general hymn-sing, follow by a sermonette for the children.

One evening he let two boys empty small amount of duck feathers out window and asked them if the feathe

ld be gathered up again. Then he pared the scattered feathers to words ich can never be unsaid.

Children of the congregation bounced h excitement the night the pastor held a dollar bill and offered it to anyone o wanted it. After he pointed out a ld to come up to receive the dollar, compared the bill to God's free offer salvation.

Another evening the pastor placed en oranges before the group and told a boy who asked for an orange every from his neighbor's tree. The seventh last orange the neighbor wanted for nself, but the boy stole it when the ghbor wasn't looking. (As he talked, pastor handed the oranges to the dren on the front row. The seventh he snatched quickly and hid behind n.)

"What would you call a person who six days in the week for himself, his k and his fun, and took the seventh o, which God wants?"

A little six-year-old boy spoke up em-atically, "A crook!"

As a result of these presentations, h night the number of children at-ding the mission increased. There e many appreciative comments from ents as well as children.

Are there other ways in which children and young people can be included in evangelism missions?

One congregation used its youth choirs repeatedly. The junior choir had special music one night, the Luther Leaguers another night. In this church the Luther Leaguers also carried on a prayer vigil each evening during the week preceding the mission.

If visitation precedes each evening's service, the young people can be invited to call on boys and girls their own age, inviting them to Sunday school and to the services of the mission.

If home meetings, planned on a regional basis, are used as a build-up for an evangelism mission, parents may be encouraged to bring the children, who can be included in a get-acquainted game. There the sermonette plan can be explained and children may be invited to help with ushering one evening.

Perhaps the mission service will include a question-and-answer period. Some questions may be included on a question-sheet, phrased especially for children, to be answered by the missioner or the pastor.

Any congregation, with planning and consideration for all the age groups of its membership, can make an evangelism mission spiritually meaningful not just to adults but to children as well.

hristianity and Coffee

DAVID F. CONRAD

Young adults found a way to make church school sessions exciting

Sunday schools have been criticized ently in a *Life* magazine article. Cer-nly for some Sunday schools the article s right to the point. Any church pro-m is poor unless it can honestly be criticized. I have no more criticisms. Let me tell of a Sunday school class that really works.

The class is called pals. It is made up of men and women who have young

children. Every Sunday morning one of its three teachers is prepared to teach a lesson dealing with problems and opportunities in their lives.

One lesson this month was on "Where is the Christian father's place in the home?" There is never a dull moment as the teacher starts the class. Everyone participates, giving his or her views and experiences about the case. Some comments are humorous and some sad. But before the time is up, honest Christian thinking has been done.

Before the class starts, all members line up and pass a table on which a large coffee urn is filled to capacity. With cup of coffee in hand they sit in a circle where everyone sees each other. They sip coffee and discuss the lesson. Certainly informality prevails, but this class has grown from about twelve, two years ago, to thirty-five per Sunday.

THE FIRST SUNDAY evening in each month is PALS time for fellowship. Two or three families prepare the meal. It is paid for with a freewill offering. All class members and their children are invited. Most of the time there are more children than adults.

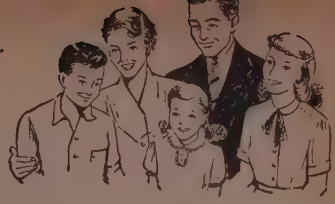
After the meal the Luther Leaguers become baby sitters. From PALS treasury, $5 is paid to the treasury of t Luther League for this baby sitting. T children are taken to various Sund school rooms and told stories, sho movie shorts, or played with.

The adults proceed with their progr of varying sorts. Their last evening p gram was on the theme "Independen and Individuality," using Texas In pendence day ideas. The speaker scribed great men of Texas history, w a plea for similar conviction and streng in our Christian lives.

AFTER THE PROGRAM the adults gath round for organized fun. One of t members commented: "I haven't had much good fun since I was in hi school." Another, "Why can't we ha these more often. It would be nice take my wife out once in a while in reputable place like this." Anoth "Thanks to the church for planning program that gives us an opportunity really meet people and know them."

There is no formal organization. T has been discouraged. The lack of tends toward greater strength for so reason. The class started when th was a need seen by people who want to find in their church a home aw from home. It really works.

"Now tell them that the Ladies' Aid will meet Thursday at 7:30"



LOTS OF NUMBERS

I HOPE Pete's got homework," re-ked Karen, starting into the dining-n with a pile of dishes.

That's a nice sisterly remark."

Yes, the confirmation kids are coming r. Might as well do our memory stuff ether. Boy, did he yell at us last week!"

Yell at you? That will be the day!"

Well, he was pretty mad, you could hat. None of us had done the lesson ou know. There's always someone, this time we all blanked out at once. er all we couldn't miss the game, ld we?"

You could do your catechism before game. If I'd realized you hadn't done I'd have had you hanging by your mbs, young lady!"

You terrify me! O.K. You needn't k at me like that. I didn't mean it to ne out quite that fresh. Anyhow, I 't think it'll happen again. He just ut never gets mad at us, but this time let us have it."

But what does this have to do with e's homework?"

I don't want him hanging around mak- wisecracks. Those jokes of his!"

All right. Whether he has homework not, I'll find a way to keep him out your way. Here, you can take in the ad and call the family."

SHE HELD the salad bowl in front of r, declaiming as she went, "I believe t Jesus Christ, true God, begotten of father from eternity and also true n —" She broke off long enough to l up the stairs, "Come and get it!"

Reminding myself that you can't have everything in a teen-ager, I got the steaming food on the table, just as the rest of the family avalanched into the dining-room.

"Hey, Dad," demanded Pete as soon as we had said grace, "will you take me to the library after supper? I've got to look up some stuff in the World Book. I was supposed to do it in school, but the hamster decided to have babies, and there went our afternoon study period."

"Phooey!" exclaimed Susie. "Our hamster had babies at night."

"Is this a school," demanded Dan, "or a hamsters' maternity ward?"

"SCIENCE," explained Pete. "The Russians are getting way ahead of us in science. So we start with hamsters and rocks and work up to atoms."

"Very clear. Why didn't I think of that? Now, what about this library deal?"

"Well, we have to read books sometimes. We can't learn everything from just watching things. There are some good things in books too. So we make reports. Mine is on the Panama Canal."

"Oh, yes. Rocks, I suppose. Dug up when they built the canal?"

"Not rocks! This is geography. You know what that is!"

"In my day it was what bounds what and you learned it by studying the map, but I suppose that's different too."

"I guess. Do you remember when the canal was built?"

"Let me see. I ought to remember that. I studied it, and I knew it at the time."

"I mean, were you living? Do you remember people talking about it, when the canal was built?"

I coughed into my napkin. Dan got red in the face, but contented himself with, "No, can't say I do."

"But you will take him to the library, won't you?" asked Karen, all sweet concern.

"That's right neighborly of you, Karen, and I'll be glad to take this budding genius to the library. Can't let the Russians or anybody else get ahead of a Melton. Besides I'd like to be there when Pete finds out when the Panama Canal was built. Then I will bring him home to look at the date of my baptism recorded in the front of the family Bible. Then we will do some arithmetic. Simple subtraction."

"Oh, no, we don't," Pete protested. "This isn't my arithmetic night."

Susie asked to go along and get a book. Karen was enthusiastic. "Go right along. I'll do the dishes myself. Glad to."

THE DISHES were half-done when the doorbell began to ring. It seemed only a matter of seconds till the kitchen was overflowing with youngsters, washing, drying, putting away dishes to the rhythm of Luther's explanation of the second article of the creed.

Finally I could stand it no longer. "Look, you star pupils! Surely this isn't the way the pastor wants you to learn those words. If you think what you're saying, you can't make it sound so—so—so Elvis Presley!"

"Who's thinking?" demanded Frank. "We're memorizing."

"But you have to think to memorize."

"Not us." And the rest backed him up.

The recitation and the dishes proceeded. Both were almost done when Mina exploded the bomb. "Looks like we'll have one less in our class."

"How come?" "You dropping out "Read it to us."

"George is changing schools. He thin he'll like reform school better."

"Reform school?" "You're kidding

"Got caught robbing the cash regist at the place he works." She was heart enjoying being the center of attentic The details came thick and fast. I hard heard them, once I was convinced the must be at least a basis of truth in wh she was saying. George! Tall, lank clumsy George. How had he ever cor to do such a thing? And his parent How could they live through it?

"I'VE ALWAYS THOUGHT there w something shifty about him," said Agn "Remember how he found out how to candy out of that vending machine wit out paying?"

"We all did that!" protested Frank.

"Yes, but it was different."

"How different? We were kids. V wanted candy. We didn't think any mo about it than taking a cookie out of c mother's cookie jar. If George was criminal, so were we all."

"But we haven't ended up being cri inals!"

"Not yet! How do we know what ma George do it? And come to think of how do we know he did it?" There w an uncomfortable lull. "You know wh I think we're a pretty crumby bunc We'd better think what we're saying abo that second article, because we sure ha split that eighth commandment right the middle!"

"My," sighed Mina, in mock admi tion, "it must be nice to know so ma numbers!" But her remark brought answering laugh.

"Come on," said Karen, "guess we through here. Let's get on down to church."

WORSHIP NOTEBOOK

Eighteenth in a Series on the Liturgy: THE OFFERTORY AS PRAYER—PART II

When I was a boy I sometimes sat the back of the church. One Sunday orning toward the end of the anthem, eard the ushers getting ready to carry offering to the altar. Above the sic there came the stage whisper of an er, a popular fellow who had an exlent sense of humor, "Hup . . . Hup . Hup, two three, four, Hup . . ."

The doors burst open and eight men, uniforms of striped trousers, charcoal ey coats, and bright boutonnieres arched stiffly down the aisle. Seldom the military parade falter. Heads bbed in unison, arms swung smartly measured arcs, and the pavement or echoed to the precise step that eded only the rhythm of a military nd to complete the picture.

At the communion rail, the files exuted turns to make a Marine DI smart ith envy. Plates were deposited on the ms basin and the offerings were borne the altar. Then the pastor began the eneral Prayer, and the spell was broken.

For a time the ushers stood at stiff tention, but the droning prayers, seemgly endless, brought with them the stless shifting from one foot to anher, a hand dived for a handkerchief, nd one fellow just couldn't help "rutchg."

The words "Our Father" restored the arlier scene. As if at a signal, the men ame to attention, and with the "Amen" ne parade returned.

Many years have passed, but little is nanged. In most of our churches across ne land the pattern is identical. This the way we make our offering.

I think it's a mistake. We're putting too much icing on the cake.

There is no need for a parade of ushers. Two men can do the work of eight or ten or twelve. Nor do I feel that because a man would like to serve his congregation as an usher or a deacon, he must be required to purchase a new suit.

Furthermore I've often wondered whether the offerings ought not be brought to the altar only by the deacons or vestrymen. They are the officers of the parish, and they are responsible for the performance of certain duties. Isn't the presentation of the offering a fulfillment, at least in part, of their liturgy?

Then too I see no need for those who bear the offering to remain at the altar for the prayer, particularly if they can't stand still. They ought to return quickly and take their places with their families. What better place for the all-inclusive prayer of the church? These men have a job to do. Let them do it quickly, efficiently, and without ceremony.

Here we come to a problem in our regular Sunday worship. Strangely enough, the criticism of the General Prayer comes not so much from the laity, as from the pastors. Some have gone so far as to omit the prescribed prayer in the book entirely and offer in its place all sorts of compositions.

A recent correspondent has nailed the issue firmly:

"Instead of the beautiful and comprehensive prayer given, there is a very short *ex tempore* prayer which usually consists of a brief restatement of the main

points of the sermon, asking God to give us grace to do whatever the sermon said we should do. Often there is added a brief petition for any *in the congregation* who are sick or in special trouble. And that is all."

The writer continues that there is no place in such a prayer for invoking God's blessing upon our government and its leaders, and then concludes, "There is nothing to direct our thoughts, much less our need or our desire to pray for the church universal, for missions, for the need of the world."

THE COMMON SERVICE BOOK does allow for a "suitable" substitute for the General Prayer, except on festivals and when there is a communion. Some will argue that because communion ought always be administered, this rubric allows little leeway. Still the genius of our worship is not restricted here to one form of prayer. Rightly, there should be allowance for variation.

This too is permitted in the Common Service Book, which suggests the use of the Litany or one of the three alternates (pp. 158-160). It is possible to argue that free prayer is and has been a part of the church's historic worship. One of the earliest liturgies directs that here the president shall offer prayer "as he is able."

THE TROUBLE with prayer that is not written down is that it soon begins to follow a repetitious pattern and eventually becomes more tedious than a regular reading of the whole General Prayer. Readers who have heard certain clergymen offer "free prayers" over a period of time, can almost tell how the prayer will begin, what will be prayed for, and in exceptional cases recite word for word some of the phrases.

Free prayer, unless carefully worked out beforehand (and then is it really free?), often becomes a solemn broadcast to the Almighty of a lot of things he most certainly knows better than we. If not that, it is a rehash of the sermon in which, as I have heard done, the pastor tries again to make a point which wasn't too well made in the sermon.

The keyword in the rubric is, of course, "suitable." A prayer at this point in the service, ought to be comprehensive. It ought to be "for all sorts and conditions of men" and then some. It ought to be a prayer, not a lecture addressed to either God or people, or both. One of the improvements of the new Service Book and Hymnal is to change the title of this prayer. The new book calls it "The Prayer of the Church," a title which adequately describes what the prayer is intended to be.

THE NEW PRAYER is composed of thirteen paragraphs. Five of these are indented and, as provided by the rubric, may be omitted at the discretion of the pastor. Another rubric permits the pastor to make announcement in an appropriate formula when intercessions, thanksgivings, and commemorations are to be included in the prayer.

I don't agree with those pastors who say that the General Prayer is tedious. I once had a neighbor, a member of another Lutheran congregation, tell me she had heard our broadcast when she was forced to stay at home because of sickness. "Where did you get that lovely prayer," she inquired, "I have never heard it before!"

One doesn't omit the Gloria in Excelsis because the same words are sung Sunday after Sunday. The prayer touches the situations of all who are present.

One way to allow for greater participation is to direct the people to sing

between each petition, "We beseech
e to hear us, good Lord." This is
mitted in the rubric of the CSB, but
l be mandatory in the SBH.

ONE FEATURE of the new prayer I am
ticularly grateful for. It has always
n disappointing to me that among
therans there is seldom any mention
the dead. I am well aware of the Ro-
n Catholic error which teaches that
the prayers and offerings of the living
state of the dead, even their salvation,
be affected. This brings in purga-
y and the history of a greedy church
ich exploited its people by preying
on their sympathy for their deceased
ed ones.

We want none of this, but does that
an we may not remember the dead?
es not the noble army of martyrs in-
de those who have died in the 20th
tury as well as the first? May I not
member with thanksgiving my own
other who gave his life for his country.
Our new prayer happily makes this
owance, not with any thought of af-
ting the conditions of the departed—
at we cannot do, they are in the hand
God—but with joyful remembrance
at they have returned to the Lord and
ver of life.

This prayer too is our offering. We
e our gifts, and in token of their in-
ded use, bread and wine are prepared
r what follows. We give our song to
t words to the silent act of placing our
oney upon the altar. We give our
ayer, uniting the congregation we know
th the church throughout and beyond
e world. This then is our sacrifice, a
crifice of thanksgiving to God.

—EDGAR S. BROWN, JR.

*r. Brown is director of the ULCA Depart-
ent of Worship.*

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Another mixed marriage?

QUESTION: About two years ago, at my request, you sent a copy of *The Split Between Roman Catholicism and Christ* to one of my sons who was going with a Catholic girl. I think the booklet had a strong effect on both of them. The girl joined our church and the couple were married by our pastor. I believe everything is working out well for her. She has said she would never go back to the "old way."

I now have another problem of the same kind. Another son, who is active in the church, is keeping company with a Catholic girl—a much stronger Catholic than the other. Please send a copy of the pamphlet to this boy. I have been a member of the church council for many years and have tried to guide my children. Why the sons turn to Catholic girls is a puzzle.

REPLY: It is fine that information on the Protestant-Catholic problem proved helpful. Truth usually prevails if given a chance. Another pamphlet has been sent.

Just why the sons are attracted to Catholic girls is not easy to answer, but it certainly is not because they are Catholic. It is possible for too direct guidance to yield negative results. Counseling must sometimes be indirect, always marked by decided tact.

One must not neglect the fact that many influences, other than home and

parents, play upon every young person. Different personalities and temperaments respond in different ways. There is only one safe rule—to show Catholics the utmost of courtesy and kindness, but decline to "date" them. The romantic "pull" may prove stronger than any advice from elders, so it's best to avoid the pull.

Quarreling

QUESTION: Quentin, 10, and Charlotte, 8, spend too much of their time quarreling. Even very small matters touch off a big fuss. Ought we to interfere and stop the fights, or let them fight it out?

REPLY: We must not expect that normal children will get along with one another perfectly. Youngsters of different ages are bound to have disparate interests. And the fact that they have to share play space, toys, and home routines adds to the sources of conflict. Still another factor, often overlooked, plays a part—the competition for parental attention and approval.

Parents can somewhat reduce the amount or degree of conflict by trying to understand the causes and ruling out some of the occasions. Each child ought to have play facilities and companionship suited to his stage of development. Inasmuch as jealousy sometimes occurs, the interests and skills of each child ought to receive a similar share of parents' attention, interest, and emphasis. Comparisons are out of order. Parents can serve each by helping him to see that he can be helpful to the other and to the whole family.

While parents, as a rule, should not interfere with children's quarrels, there are at least two situations which call for their help. The first is to act as interpreter of differences, and thus open the way for reconciliation, and t other is to prevent any real bod harm, if that is threatened. The sett ment of differences by children the selves is an educational process, b there are some ways in which pare can facilitate the education.

Personal annoyance

QUESTION: We recently bought a hou and moved to this city. We find just tw doors away a lone lady who is very a gressive in getting acquainted. She is the kind who talks a lot, and always h suggestions as to how we should do thing never waiting to be asked for advice.

She seems to be trying to get one fo inside the door for keeps. She even to me that previous occupants of our hou always placed a key in her hands—sh seems to be expecting that. We are wo dering how to withstand such a perso without creating unpleasantness.

REPLY: Every community has i quota of such individuals, often lo persons who are eager for attentio company, and conversation. Some ha plenty of company, but have a ha time keeping their curiosity under co trol.

Make your own plans in line wi your needs and interests, carry the out independently, and don't perm yourselves to be swayed by your me dlesome neighbor. You are forewarne that she may become a nuisance. Yo had better ward off that danger no rather than to permit it to occur, ar then have to break it up unpleasantl Desist from calling on your neighb for the present. By and by you w develop a circle of friends upon who you can depend for various kindnesse but the less you lean upon them th better friends they will be.

OOKS

FOR HOLY WEEK

ermons on the Passion of Christ. By Martin ier. Translated by E. Smid and J. T. Isensee. ustana Book Concern. 223 pages. $2.50.

n thirteen sermons Luther preaches ough the passion story, from the prayer Gethsemane to the entombment. This is evised edition of an English translation hese sermons.

ike most of Luther's sermons, these have r and emotional vitality. Luther did not eve it was sufficient to narrate the passion y with the appropriate eloquent pathos, he practice was among Roman Catholic achers of his day. His purpose was to rapt the listener to feel profound sorrow sin and joy in the forgiveness secured Christ's sacrifice.

he sermons are useful not only as sug- tions for present-day preaching but as otional reading for anyone.

onsider Him. By Olive Wyon. Abingdon. pages. $1.

n three brief meditations this perceptive glishwoman writes regarding Jesus in the per room, in the garden of Gethsemane, d on the cross. She emphasizes the still- s, the eternal serenity of Jesus in the st of the tension and tumult of the pas- n scenes. Miss Wyon, noted chiefly as a nslator of important German books unner, Lilje), speaks directly to present- Christians who seek deeper understand- of the meaning of Jesus.

eriously Now. By A. Reuben Gornitzka. gsburg. 81 pages. $1.50.

Fifteen brief and easy evangelistic sermons ttering in the Lenten theme.

God Incognito. By Roy A. Harrisville. Augs- g. 79 pages. $1.50.

These eight sermons are more dashing and aginative than we're accustomed to at this e of year. Beginning with the betrayal, d concluding with the resurrection, the thor follows through the passion narrative St. John's gospel. The sermons set forth the essential points in the story in clear and compelling speech.

Life Victorious. By Elmer A. Kettner and Paul G. Hansen. Concordia. 112 pages. $1.50.

In one small book are two sermon series, one for the Sundays of Lent and the other for eight midweek services. In competent and workmanlike manner they expound texts pertaining to the season, using appealing illustrations.

Jesus Only. By P. E. Kretzmann. Northwestern Publishing House. 169 pages. $2.50.

Dr. Kretzmann spans the church year from Quinquagesima to Trinity Sunday in this book of clearly outlined sermons. This is simple and sober preaching.

The School of Calvary. By J. H. Jowett. Baker Book House. 126 pages. $1.50.

A 1911 book by an English preacher is reprinted, consisting of seven sermons on the passion and resurrection. The ancient story is applied to the personal needs of the listener.

Journey to Easter. By Laurence N. Field. Augsburg. 152 pages. $2.

Prof. Field of Luther Seminary has arranged the story of our Saviour's last days in a series of 46 brief daily meditations for Lent.

Glorified in His Passion. By Adolf Hoenecke. Translated by Werner H. Franzmann. Northwestern Publishing House. 119 pages. $2.

A German-language preacher in Milwaukee preached such sermons in 1886 and 1887 that the publisher considers a translation to be worthy of publication in 1957. Each of these eight sermons is sharply outlined (one has seven points) and ardently appeals to the believer to yield himself in repentance and obedience.

With Christ in the Upper Room. By Alexander Maclaren. Baker Book House. 379 pages. $2.95.

On verses from John 14, 15, and 16, the

famous Scottish preacher of the 19th century preached these 34 sermons (reprinted from the 1890 edition). They are rigorously exegetical, but full of quiet eloquence.

The Seven Words from the Cross. By Ralph G. Turnbull. Baker Book House. 53 pages. $1.50.

An excellent example of expository preaching, this book presents seven sermons based on Jesus' words from the cross, each with a co-text from the Old Testament. Working from the thesis that what Jesus said was rooted in the Old Testament Scriptures, which were part and parcel of his thought from childhood, the author finds timeless meaning for us in those seven cries.

Fundamental in theology and analytical in treatment (too much so, at times), the book deals with the mysteries of the crucifixion in a truly devotional and reverent manner. It leads the reader to many avenues of thought and multiple interpretations of Jesus' words, but throughout it holds to the theme that in those seven last words "grace and truth join to produce the music of redemption." PAUL O. HAMSHER

Birmingham, Ala.

MUSIC IN CHURCH SCHOOL

The Use of Music in Christian Education. By Vivian Sharp Morsch. Westminster Press. 171 pages. $3.

Mrs. Morsch hopes to bring choir directors, Christian educators, teachers, and ministers closer together in developing the church's program. When we enjoy music, our emotions are heightened, our hearts are warmed, and our whole being becomes more sensitive. It is this quality of listening, singing, and sharing which Mrs. Morsch feels so important to children who are able to communicate their devotion and love, to young people who find expression for their ideals, and to older people who feel satisfaction and joy in music.

All cannot sing in church choirs, but we all can sing in the church schools, in the congregation, or in groups. Taking even a small part in the group production of beautiful music can actually raise the level of appreciation.

The chapter on "Music and Worsh gives us insight in this important drive life. If worship is this important it nee the best leadership possible. The spiritu quality of the organist, pianist, or sing will shine through the music and make uplifting or jarring.

Recordings stimulate the imagination creative teaching. There are two chapte giving musical numbers which will be e joyed by all ages.

There are chapters on the organizati and administration of multiple choir syst and the splendid choir repertoire for ages.

Any layman will enjoy this book for l own enlightenment. Directors of Christi education and teachers will note how i portant it is to give the best musical edu tion and experiences to their children make a future church of intelligent, respo sive members. Organists, choir leaders, a choirs will realize more fully their import part in making worship for Christians a de emotional experience which purifies a glorifies. BERTHA A. L. WEBER

Reading, Pa.

FIVE BELIEVERS

The Circle of Faith. By Marcus Bach. Ha thorne Books. 189 pages. $3.95.

Marcus Bach collects examples of fai He traveled many miles to talk with perso notable for varying types of faith. One Therese Neumann in an obscure Germ village who is said to have eaten nothi since 1926 except the wafers of the Ho Sacrament. Another is Shoghi Effendi, t Baha'i prophet who lives in Haifa. Othe are Helen Keller, Pope Pius XII, and Alb Schweitzer.

Bach approaches each with ardent app ciation and a desire to understand. F types of faith demonstrated by these f persons are not mutually exclusive, but fo a circle. "All denominational expressio and types of minds are arcs in that circle truth," he says. "No one can claim t whole circle, but each can rightly claim t part of it."

OVERSEAS

USTRALIA: Sydney. March 2.—Mem-s of the Church of England delegation visited Communist China toward end of last year and returned with ving reports of the Christian church hat country, are sticking to their story oite strong criticism from many quar-

Recently a member of the delegation, ion H. M. Arrowsmith, told a congre-ion at the St. Paul's Cathedral, Mel-rne, that a real moral reformation is ing place in China. Gambling and se-racing have been prohibited as anti-al. Corruption, bribery, and even tip-g have been abolished. Houses of stitution have practically disappeared l adultery is punishable as a crime. e marriage age has been raised to 18 women and 20 for men. "Religion related to the whole of life," declared . Arrowsmith.

Anglicans in Brisbane, after consider-, a report by the Bishop of Rockhamp-, a member of the delegation, adopted resolution stating that nothing would d them to condemn the Anglican urch in China as apostate or heretical. ripped as it has been of all its mission-support and external leadership, it es a critical situation in the midst of non-Christian society without adequate terial resources, but relying upon the irit of Christ within it to keep it truc him . . .

"Christians in China cannot and will t accept the basic philosophy of Marx-communism, and therefore cannot emselves become Marxists. We shall ay that God will strengthen and purify e church in China so that it may live d witness effectively for him. We shall o welcome further contacts from time time between Chinese churchmen and other parts of the Anglican communion."

Lutherans in Australia are looking forward to the arrival of the Rev. M. David Fetter, of Detroit, Michigan, who expects to reach Sydney on June 7. Pastor Fetter has accepted a position with the Lutheran World Federation's Department of World Service to serve in the United Evangelical Lutheran Church in Australia as Consultant in Inter-Church Aid with special work in stewardship and evangelism.

At its General Synod last October the UELCA gave careful consideration to a new full-scale program of evangelism and stewardship. But since the Lutheran church of this country lacks experienced key-men to initiate the practical aspects of such work, it was decided to send a request to the World Service Commission to make a man available.

As Pastor Fetter has had extensive experience in the raising of funds for church building and in stewardship programs, he should be able to render considerable help to the church in its attempt to raise $225,000 for church building projects by 1960. Pastor Fetter, who is a member of the American Lutheran Church, plans to spend two years here.

—L. W. LOFFLER

MELBOURNE. March 1 (Religious News Service).—There should be no limit placed on the number of people permitted to immigrate into Australia, a committee of Roman Catholic bishops recommended. "While Australia has vast areas of land unoccupied" and while refugees and expelled people are wandering the earth seeking for homes, Australia should open its doors wide, the bishops said.

"In these times most men who become emigrants do so from a necessity put upon them unlawfully," said the bishops.

Rapid Pace Set for Mission Development in Texas

By JAMES F. VORKOPER

AUSTIN—Missions continued to make rapid progress in the Texas-Louisiana Synod. W membership lists and attendance figures at services in constant increase, building projects w being discussed even by not yet organized congregations such as St. Martin's mission in Houst

Organization of the Houston mission under development by the Rev. Manfred Holck, Jr., has been set for May 12. Plans for a house chapel have been approved by the congregation and synod and were awaiting the approval of the ULC Board of American Missions. St. Martin's will be the sixth ULC church in Houston.

St. Luke's Church, which was organized in Richardson by Pastor Jack W. Lundin, broke ground for a house chapel a week after the organizational service in January and will soon occupy the building. The congregation, first to be organized in 1957, owns a five-acre tract and has petitioned the city council to name the street on which the chapel stands after St. Luke's.

Grace Church in Snyder, developed by Pastor Paul Jansen and organized last December with over 70 charter members, has a new parsonage and received a building site for the church as gift from a non-Lutheran friend. New pastor of the young congregation is the Rev. Walter L. Lentz. Average attendance at services neared 80 in March.

A new mission is slated for development in east San Antonio. The third congreg tion in San Antonio, it will be develop

Groundbreaking in Richardson, Texas
Pastor Lundin on site for mission's chap

St. Luke's, Richardson, was organized week before starting on building project for chapel

Vernon Pecht due to graduate from thern Seminary this spring. Another l earmarked for development is at Hurst, r Fort Worth. Harry M. Rohwer, Jr., begin work in the area after his grad- on from Northwestern Seminary.

Construction of a chapel for St. Paul's urch, Lake Charles, La., three-year-old sion, will be hastened by the success of uilding-fund drive which secured three rters of the goal in six months.

GRACE CHURCH, Houston, is planning struction of a $20,000 parsonage . . .

Mark's Church, Cuero, has plans for educational building under consideration

. ULC pastors in Dallas are exchanging pits for Lenten midweek services . . . tors of ULC congregations in Dallas d monthly meetings at First United urch. First United discussed plans for a v church and educational building with ecutive Director Edward S. Frey of the C department of church architecture.

DR. C. C. ALBERS was elected president of the Lutheran Student Foundation of the University of Texas, Austin. Dr. Albers is head of the university's pharmaceutical department and a member of First English Church.

THE SOUTHERN CONFERENCE Brotherhood met March 3 at St. Mark's Church, Corpus Christi. Dr. E. A. Sagebiel, president of Texas Lutheran College, and Pastors A. A. Hahn and Philip Wahlberg, Jr., spoke.

Lutherhill Gets Swimming Pool

LUTHERHILL—Synod's executive committee let the contract for a kidney-shaped $21,175 swimming pool to a Houston concern. Herbert Skogland, city site planner and member of Grace Church, Houston, is the architect. The pool will accommodate 100 swimmers and be ready this summer. Pastor F. E. Eilers is chairman of the synod camp committee.

CIFIC SOUTHWEST

Stewardship Sector Project Presented to Congregations

By LOUIS F. MERTZ

Los ANGELES—All congregations of the ific Southwest Synod were represented en staff members of the ULC stewardp department and of the Lutheran Layn's Movement introduced the stewardp sector plan to pastors and church counmen. Associate Stewardship Secretary ester A. Myrom spoke to the pastors, . H. C. Hoisington and Milton Fiene of LLM staff presented the project to the urch councils.

A school for sector plan leaders will be d Aug. 2-3, the stewardship chairman the synod, Pastor Franklin Schott, anunced.

CHRIST CHURCH, a five-year-old mission Downey, Calif., dedicated a first building t on March 17 and held a special congational meeting the next week to dis- s plans for additional Sunday school facilities. The congregation, whose pastor is the Rev. J. Emory Ackerman, has been meeting in a Presbyterian church. Synod President Carl V. Tambert conducted the dedicatory service. Pastor Neale O. Jenson, Grace Church, Richmond, who organized the congregation, was liturgist.

Mission Work Extends to New Fields

A mission is being developed at Glen Avon, near Riverside, by the Rev. Donald Albert. Sunday school enrollment is 100. Altar and chancel furnishings are needed.

A new field will be developed at Merced by the Rev. Harold Schluntz. Work will also begin at Niles, Calif.

Our Redeemer Church, Westminster, will be organized April 14 by Pastor Charles Endter. Members are building a house chapel. Services are being held in a Presbyterian church.

PACIFIC SOUTHWEST . . .

GROUNDBREAKING for a new church and educational wing was held on a rain-swept hillside of Oakland by First Church on Feb. 24. The new building will seat 375 persons in the nave, include a fellowship hall on the lower floor. Special feature of the $188,000 project will be an 82-foot free standing tower. Pastor of the congregation is the Rev. Donald E. Wagner.

ELEVEN pre-confirmation rallies were conducted throughout the synod on March 31 by the parish education committee.

The synodical camping program will get underway at new Camp Yolijwa at Oak Glen, near Redlands, in July, according to Director Pastor John D. Foerster. A camping program will be conducted at Mt. Cross for the Northern Conference churches July 23-29.

The southern district Luther League rally was held at Holy Trinity, Inglewood, March 10.

ST. LUKE'S CHURCH, Long Beach, has decided to buy a new parsonage. The present parsonage was used for services and church meetings.

PACIFIC SEMINARY, Berkeley, will present a Christian education course at its summ session. Special lecturer for the July 1

First Church Breaks Ground in Oakland
Four-year-old Bobby Hildebrand helped

Long Distances Don't Discourage Members of Las Vegas Churc

Evangelism Mission at Reformation, Las Vegas
Death Valley family registers for prayer vigil

LAS VEGAS—The distance b tween the Hovey family's home Death Valley, Calif., and th church, Reformation at Las Veg Nev., is 175 miles one way, b for them it's still the near church of any National Luther Council body. So Mr. and M D. L. Hovey, with at least two their four youngsters, never m a service.

When the evangelism missi reached the Nevada congregatic members decided to hold a 24-ho prayer vigil for the event. Sor sixty families participated in t week-end devotions. Among t first to sign up for the vigil w the Hoveys, Reformation's Past William C. Arbaugh reported.

2 course will be Dr. W. Kent Gilbert, adelphia. Other lecturers will be Prof. ry J. Mumm and Prof. Paul E. Morentz he seminary faculty, Dr. R. R. Caemer of Concordia Seminary, St. Louis, Prof. Victor R. Gold.

nited Lutheran churches of Sacramento e engaged in an all-Protestant evangelism ion . . . St. Matthew's Church, North lywood, has set up a successful "Happy r Club" for its older members, Pastor n G. Simmons reports.

RTBURG

nvention Place for Synod anged to Steeleville, Ill.

By ARNOLD H. KAITSCHUK

HICAGO—The Wartburg Synod convenscheduled for May 14-16, will not be at Trinity Church, Golden, but at ce Church, Steeleville, it was announced month.

hange in the meeting place was made essary by a change of pastorate at the den church. The Rev. K. W. Braun will re on April 30 and be replaced by the . Earl Meissner. Trinity Church has ady put in its bid to be host to the d in 1958.

A HOUSE CHAPEL was dedicated in Deber by Luther Memorial Church, Dean, Wis. The building, one mile from former location of the church, is a ranche home with a seating capacity of 120. rtburg Synod President R. R. Belter ached. Pastors E. Ray Morack, Julius kentaal, Earl D. Guequierre and A. pes participated. Pastor is the Rev. ry Rowoldt.

FAITH MISSION (the Rev. J. J. Lippoldt, tor) at Joliet, Ill., has added 42 new mbers to its roster since the congregation ved into its new chapel-parish hall in uary. Many accessions are the result of uccessful mission week.

SECTOR PLAN meetings were held under direction of Chester Myrom, ULC asiate stewardship secretary, in four areas during the week of March 24. Dates were March 25, Immanuel, Racine; March 26, Good Shepherd, Chicago; March 28, Peace, Belmont; March 29, St. John's, Springfield. Councilmen's institutes in preparation of the plan will be held later this spring.

Wartburg Synod congregations in Illinois joining in the $250,000 campaign for the erection of a home for the aging and infirm held a rally in Peace Church, Steeleville, to present the plan for the fund drive to churches of the Anna area on March 24. It was one of the six area rallies held during the week in various sections of the state.

EMPHASIS on student recruitment for the ministry in the Wartburg Synod is paying dividends this year. Five young men are completing their seminary training this spring. They are Paul Schubert, Richard Bailey, Wendall Mathews, Howard Black, and Paul Baer.

A FOLLOW-UP MEETING of the Steeleville area evangelism mission was held in Peace Church, Steeleville. All seven congregations were represented as Evangelism Director Robert W. Stackel and Synod Secretary W. W. Roth explained the phases of year-round evangelism.

The Rev. C. F. Pieper, pastor of Immanuel Church, Lena, Ill., will retire from the ministry on June 1. He was ordained by the Wartburg Synod in 1910 and served as pastor of Immanuel Church since 1924.

ROCKY MOUNTAIN

HOPE MOVES CHURCH

WHEN the city of Pueblo, Colo., came into possession of the buildings of a decommissioned Air Force base recently, it was arranged that one of the buildings would be given to Hope Church, new ULC mission in that city. Members dug a basement on the church lot, moved the building onto it, stuccoed the building, put up a tower, and revamped the inside into a sanctuary. The old house once used for services will accommodate Sunday school classes.

PEOPLE IN THE NEWS

Oswald Elbert

WHEN Pastor Oswald Elbert became eastern secretary of the NLC's division of college and university work ten years ago, Lutheran students in his territory, extending from Maine to Florida, had one permanent campus center at their disposal in a non-Lutheran school. Last month, as Pastor Elbert announced his resignation from the job to accept a pastorate at Christ Church, Tinicum, Pa., student work in his area had grown to include eight more centers and chapels, with 177 staff members, campus pastors and parish pastors ministering to Lutheran students in 300 institutions.

A graduate of Princeton University and Philadelphia Seminary, the 44-year-old New Yorker served First English Church, Columbus, Ohio, and St. John's Church, Middletown, N. Y., before accepting the NLC assignment in 1946. At Christ Church, he will continue the work of Pastor Richard L. Peterman, now stewardship chairman of the Illinois Synod.

NEWLY APPOINTED director of instruction of Maryland's department of education is Miss Sarah L. Leiter, former president of the Luther League of Maryland and life service secretary of the Luther League of America. She is presently serving a three-year term on Maryland Synod's committee on Luther League work.

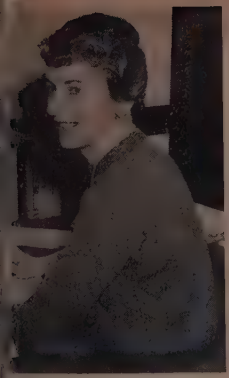
Sarah L. Leiter

Miss Leiter comes from a family active in Lutheran church organizations in Hagerstown, Md. Her father, Frank, is a lay leader of Trinity Church. She received her professional training at Hood College, Frederick, Md., and Teach College, Columbia Univ sity, New York, was teacher, acting principal a counselor at Maryland hi schools and president of Maryland State Teach Association.

George M. Bass

NORTHWESTERN SEMINA will add an associate p fessor to its department practical theology this su mer. Called to the post v the Rev. George M. B who will leave the pastor of St. Paul's Church, Wi ita, Kansas, to accept appointment in Minneapo He will specialize in ho letics, liturgics and par education.

Pastor Bass, 36-year- native of Scranton, graduated from Susq hanna University and Ph delphia Seminary, will ceive a doctorate in t ology from Temple Univ sity in June. He served p ishes in Downingtown, Ly ville and Harrisburg, before assuming the past ate in Wichita in 1954.



Barbara Schoenrock

EW MEMBER of the edi- l staff of the ULCA d of Parish Education iss Barbara M. Schoen- , former director of re- us education at St. 's Church, Brooklyn umore), Md. Succeed- Miss Mabel Elsie Locker resigned last year, Miss oenrock will specialize hildren's materials.

graduate of Hartwick ege, Oneonta, N. Y., she earned her master's de- in religious education he Divinity School of University.

St. John's Church, h enrolls over 1,200 dren in its educational gram, she was respon- for administration and rvision of all youth vities.

While at Hartwick Col- Miss Schoenrock was pient of a Lutheran herhood scholarship. A ve of New Haven, Conn., has served on the Chris- education committee of New York Synod.

Crosscountry

SYNCHRONIZATION was less than perfect, men of a ULC congregation in Wisconsin reported after attending a slide presentation on congregational activities. Brotherhood officers thought it a bit queer when they saw a picture of themselves and heard the recorded narration explain that "here are some fifth graders of our Sunday school." There was even more surprise when Boy Scouts on parade were introduced as part of the women's auxiliary. The showing was interrupted after the picture of an infant baptism was accompanied by this comment: "This is the most vital activity of the Couples Club."

A PASTOR of the Puerto Rico Conference was conducting a training session for a group of young people who had volunteered to work as lay visitors. Wishing to impress them with the fact that every church member was once a prospective member, he reached at random into the member file, took out a card.

"This man," he said after reading the name aloud, "was brought to church by his girl friend. Now they are married."

Again he reached into the file, picked a second card at random, read the name.

"This man," he announced, "was likewise brought to church by his girl friend. Now they too are married."

The pastor paused briefly.

"Well," he went on, "the manual has nothing to say about this method. But it is a worthy cause. If you find no other way to bring them to church, go ahead and marry them."

THE PURPOSE was lofty, members of First Congregational Church in Rensselaer, N. Y., were told as funds were raised for a new roof of their building. They gladly believed it when they were assured that slate squares to be used in the roofing job would be inscribed with the names of those contributing to the project.

A READING (Pa.) conference congregation has a clause in its property deed barring receipt of benevolence offerings in the church. Since the deed must be respected and benevolence offerings received, the congregation has solved the dilemma by posting its ushers outside the church to receive contributions.

Lenoir Rhyne Dedicates Shuford Memorial Gymnasium

By FRANK K. EFIRD

SALISBURY—Lenoir Rhyne College dedicated its new half-million-dollar Shuford Memorial Gymnasium on Feb. 16. The building, seating 3,600, was given by Shuford Mills of Hickory as a memorial to the late A. Alex Shuford, Sr., former head of the firm.

The Lenoir Rhyne basketball team proved that it is worthy of the gymnasium by winning 25 basketball games in a row, copping the conference championship and the conference tournament. Lenoir Rhyne did not lose a football or conference basketball game during the 1956-57 seasons.

Lenoir Rhyne debaters were also successful. They captured top honors in the South Atlantic Forensic Tournament held at Hickory on March 9.

WINSTON-SALEM, one of North Carolina's leading tobacco cities, has a new Lutheran congregation. Christ Church was organized March 3 with 86 confirmed and 135 baptized members under the direction of the Rev. J. Wilford Lyerly.

Augsburg Church, Winston-Salem, gave co-operation and support to the new mission. Members of the mission attended the service at Augsburg Church at which Pastor Ray Fisher granted letters of transfer to 48 Augsburg members who united with the infant congregation. Pastor Lyerly preach the sermon.

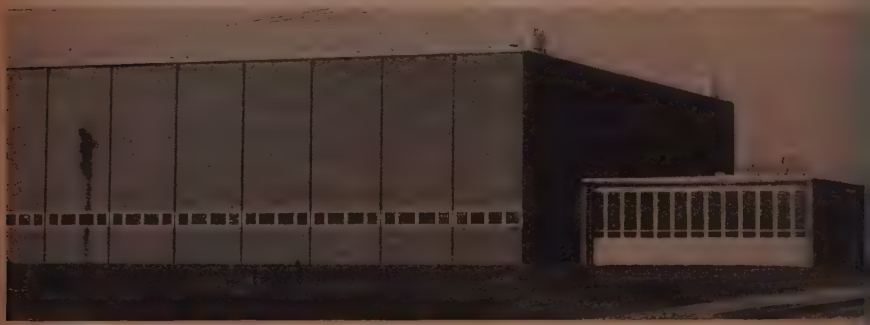
Racial discord was deeply deplored in resolution passed by the North Carolina Co cil of Churches in January. The statem charged that the recent acts of violence "h been perpetrated by lawless elements in South . . . The ruthless destruction of ho and churches is an outrage to the Chris conscience."

Apportionment System Explored

A STUDY by the stewardship commi of the synod shows that one-fourth of congregations, with one-third of the c muning membership, are giving more t one-half of the money for the work of synod.

The stewardship committee is rec mending that the synod replace the cove plan of benevolence giving with an ap tionment system based on the number communing members in 1958.

Though giving has increased under covenant plan since its inception in 1 the synod has found it difficult to reach benevolence goals.



Lenoir Rhyne College dedicated $500,000 Shuford Memorial Gymnasium seating 3,600

Members of Christ mission in Winston-Salem with Pastors Fisher, Lyerly and Dr. Conrad

EDEEMER CHURCH, Charlotte, dedicated $75,000 chapel and educational building March 10. The Rev. C. E. Ridenhour astor . . . Mount Olive Church, Hickory, e ground for a new church on March 17. The Rev. Stafford L. Swing is pastor of the congregation.

Conference meetings in North Carolina during February used as theme "The Church's Ministry."

NSYLVANIA

ission Group Begins Services On Muhlenberg Center Grounds

By-HENRY W. SNYDER, JR.

LLENTOWN — Bethlehem's newest mis-n, 13th Lutheran congregation in the held initial services March 17 in a n on the property of the proposed Muh-berg Medical Center. The service was nded by 103 adults and children of the wing northwest residential section near Lehigh Valley Throughway.

The planning committee has chosen "Holy ss Lutheran Church" as a name for the congregation, subject to the approval the charter members when the congrega-n formally organizes.

ASTOR WILLIAM WARD has resigned from emont Church, Bethlehem, to accept a to St. Peter's Church, North Wales. ring his five-year pastorate in Bethlehem, congregation erected a new $200,000 rch, and established a week-round youth center . . . Pastor Robert H. Krauss will retire from the Lower Saucon parish on May 31. He has served this parish for the entire 41 years of his ministry . . . The Rev. Peter Dexnis has been called as pastor of St. Peter's Church, Bethlehem. He served for five years as pastor of Advent Church, Philadelphia, and was previously a staff member of the ULC Board of Social Missions.

ST. JOHN'S CHURCH, Bath, has purchased a home and land near the church property for future expansion of the congregation's educational facilities . . . St. John's Church, Emmaus, has appointed a committee of 50 members to study the possibility of calling a co-pastor whose task will be to assist Pastor Paul Spieker in directing youth and congregational work.

Architect's drawing for chronic unit of planned Muhlenberg Medical Center in Bethlehem

Muhlenberg Center Releases Plans for First Units

BETHLEHEM—Plans for the first hospital for the chronically ill in the Lehigh Valley were released last month by Henry L. Snyder, president of the Muhlenberg Medical Center. The plans call for two buildings, each with a bed capacity of 100. One the units will be part of the immedi $6,500,000 project which will also inclu a general hospital and chapel. The ot chronic unit will be added at an early da

The long-range Medical Center progr will include a school of nursing, homes graduate and student nurses and a prof sional building.

The building in the foreground of sketch is the chapel. A portion of the g eral service wing may be seen at the rig Proximity of the chronic unit to the gene hospital assures patients of all hospit facilities and the best possible care by medical staff while occupying low-cost be

Need for hospital facilities for the chr ically ill in the lower Lehigh Valley is coming steadily more critical. A rec survey indicates that, at this time, there no special provision in local general h pitals for the chronically ill.

Generally accepted standards require t there should be two beds per thousand population for the chronically ill. Wit total population of over 500,000, the a should have 1,000 beds available for s patients.

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DITIONS to the hospital board were an-ced recently by President Henry L. ler. Ministerium President Charles M. er has accepted appointment as hon-y chairman of the board. ULC Presi-Franklin C. Fry has agreed to be an ory member.

mong others named to the board are a avian laywoman of Bethlehem, Mrs. . Couch; C. B. Newell, regional di-r of the United Steelworkers of Amer-Donald Hock, mayor of Allentown; Philip Neuweiler, president of Louis weiler's Sons, of Allentown.

FFICIALS of the inactive Lutheran Base-League in Bethlehem have turned over of the league's assets to the Muhlen-Medical Center. The league operated the last time during the 1950 season. gift to the proposed Lutheran hospital r furnishing a room.

ncing Lessons Raise Problems

LLENTOWN—Social dancing lessons in lic schools are "an invasion of indi-al conscience and religious conviction" a "violation of religious freedom," ac-ding to a group of ministers of Allen-n congregations.

he pastors, belonging to Mennonite, ist, United Brethren and Evangelical gregational churches, notified the city's ol board that dancing instruction incor-ated into physical education classes in or and senior high schools had provoked sing tide of protest."

ocal school authorities said that while y could see "no harm in dancing instruc-," children may be withdrawn from cing classes on grounds of religious ob-ions. The Allentown council of churches k no stand on the issue, but its president, scopal Rector Arthur Sherman, said his gregation, as well as some Lutheran and ormed churches, sponsor teen-age dances church premises. "I feel that young peo-learn polite behavior at properly chap-ned dances that they cannot learn else-ere," he said.

Muhlenberg College Names Buildings

MUHLENBERG COLLEGE, Allentown, has named its library building the John A. W. Haas Library, in honor of the late Dr. John Haas, president of the college from 1904 to 1936. At the same time the board named the new men's dormitory Martin Luther Hall. Renovation has been started in West Hall, which is being converted into a wom-

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PA.: ALLENTOWN . . .

an's dormitory in time for the beginn of co-education at Muhlenberg next Septe ber. Transfer of men students from W Hall to Martin Luther Hall was comple last month.

Dr. Andrew Erskine, speech professor Muhlenberg, is running "voice-screeni tests for about 55 pre-theological stude to correct speech faults and manneris before students begin specialized theologi training . . . George F. Feeman, phys and mathematics instructor at Muhlenb has received a Danforth Teacher St Grant to complete work for a doctor's gree at Lehigh University. He is a mem of St. Stephen's Church, Allentown.

Crowded Schedule of Events Keeps Congregations Busy

By ERNEST J. HOH

LANCASTER—"Organized chaos" was term used by some ministers and layn to describe the multiplicities of conce and operations in the Lancaster Con ence. Before work for the evangelism m sion was barely started, meetings were be held to prepare for the sector plan to introduced in the fall. Both projects c peted for attention during the Lenten s son with the ingathering of new memb and special services.

The "One Hour of Sharing" project the spring clothing collections for Luthe World Relief vied with various kinds self-denial offerings for local congregatio purposes.

Redeeming feature is that each pro was carefully organized and promised to of great value to the work of the chur

The final briefing session for the ev gelism mission (April 28-May 3) was h March 21.

PASTORS are reporting increased Len service attendances this year. Six downto Lancaster churches with a membership over 7,500 united for Wednesday servi at Trinity Church, the Rev. Wallace Fis

the Rev. Ray Evelan, pastors. The
n service of the Lutheran churches for
d Friday observance will be held at
ce Church with Dr. Warren C. Heinly
iturgist and seven ministers preaching
he Seven Words.

RINITY CHURCH, Ephrata (Myron A.
ner, pastor), dedicated a $26,000 rec-
ion building. Anonymous donors con-
ted all but $3,000 to the building fund.
building will be used for fellowship,
ch meetings and Sunday school classes.

RINITY CHURCH, Lancaster, has called
er Evelyn Houlroyd as director of parish
ation, effective Sept. 1. Miss Houlroyd
eld secretary of the ULC Board of Dea-
ess Work.

V YORK

heran Charities Seek $30,000
falo Home to Expand Program

By HERBERT A. BOSCH

UFFALO—A $30,000 fund drive got un-
vay in February as Lutheran Charities,
nt for Orphan Home, Home for the
d, and the Extension Society in the Buf-
area, began sending out promotional
erial and offering envelopes. Scores of
nteers from several churches met at
ordia Church to prepare the mailing
for over 10,000 recipients.

he Rev. Robert L. Koehler, Jr., execu-
secretary of the Lutheran Service So-
y of Harrisburg, Pa., and pastor of St.
hael's Church, Harrisburg, will become
cutive secretary of the home for the aged
Buffalo on May 1. He will direct an
anding program of assistance to older
ple in Lutheran congregations.

astor Koehler will succeed Mrs. Ada
Jackson, superintendent of the home
e 1944, who is assuming direction of
Lancaster, Pa., home for the aged. A
well reception for Mrs. Jackson was
en by the board of directors, the wom-
auxiliary, and the Business and Profes-
al Women's Club last month.

In Ft. Lauderdale, Fla., its
CHRIST LUTHERAN CHURCH
NE 26th St., at NE 18th Ave.
Services
8:30 and 11:00 A.M.
9:45 A.M. Church School
Rev. Louis G. Golder, Pastor

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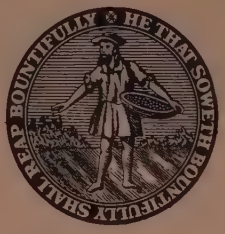
N. Y.: BUFFALO . . .

St. John's Orphan Home has recen changed its name to "St. John's Home Children," a title more accurately describi the present character of its work.

According to H. Musser Krebs, vice pre dent of the board, a study is being made the changing child-welfare picture and the adjustments required of the home meet the present needs. The home has cupied the present site since 1876.

More than forty pastors from both si of the New York-Ontario border gathe at Holy Trinity Church on March 11



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IOD CONVENTION CALENDAR

22-25	South Carolina Newberry College, Newberry
30-May 3	Virginia St. Mark's Church, Roanoke
2-3	Nova Scotia Mt. Calvary Church, Upper Northfield, N. S.

Lenten retreat of the Pastors' Associa- Dr. Edmund A. Steimle, Philadelphia inary professor, preached at the com- ion service at which Pastors Matthew Winters and Henry T. McKnight were gists. In a lecture hour, Dr. Steimle ssed "Doctrine in Preaching." He said doctrines of the Christian church must resented in such simplified terms as can grasped by the congregation.

NSTALLATIONS were held for Pastor How- W. Bock, at Zion Church, Clarence ser, who comes from York, Pennsyl- a; and for Pastor John W. Fehringer, Nativity Church, East Aurora, recently anized by him under the direction of Board of American Missions. Dr. est C. French, president of the Western nference, installed both pastors. The William A. Rowen, Grand Island, was gist at Nativity Church.

The East Aurora mission has taken steps purchase a site for a house-chapel.

GROUND was broken March 17 for the \$225,000 building of Ascension Church, yder. Assisting Pastor Paul W. Swank the service was Conference President nch.

MUSICAL EVENTS included the appear- e of the Concordia Choir, from Moore- id, Minn., under the auspices of the uncil of the Niagara Frontier, at Klein- ns Music Hall . . . The festival of hymns s held at Holy Trinity Church, with the irs of Holy Trinity Church, Westminster sbyterian Church and St. Paul's Epis- pal Cathedral . . . The Lutheran Chorale, inter-congregational group of sixty voices, e its second program of the season at ly Trinity Church.

The Revolt of Martin Luther

by ROBERT HERNDON FIFE

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COMING EVANGELISM MISSIONS

April 14-19	Hanover, Kansas
April 28-May 3	Kingston-Hudson, N. Y.
	Lancaster, Pa.
	South Bend, Ind.

——CHANGES OF PASTORATE—

GEORGIA-ALABAMA

DERRICK, GEORGE S. From Bethel pari Springfield, Ga. To St. Luke's Chur South Macon, Ga.

FULMER, J. LUTHER. To St. Timoth Church, Forest Park, Ga.

MICHIGAN

GRUHN, VICTOR. From Olivet Church, l troit. To University of Michigan, gr uate work.

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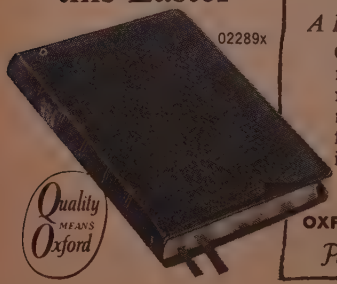

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AR, FRANK. From Stoutsville parish. secular employment.

DECEASED

E REV. WALTER FREDERICK, 82, r pastor of St. Paul's Church, Hawley, ied March 6.

tor Frederick was a native of Alta- N. Y., and a graduate of Hartwick inary.

ore assuming the pastorate of St. Church in 1932, Pastor Frederick congregations in Woodstock, Argus- and Sharon, N. Y., and Hudson ts, N. J. He retired in 1954.

served the New York Synod as sta- l secretary, as secretary of the South- onference, and as rural field mission-

is survived by a son, Harold, Elmira, York.

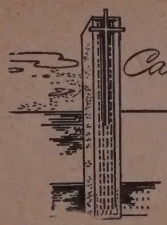
neral services were conducted March 9 Paul's Church, Hawley, by the Rev. C. Reichley and the Rev. Henry J. ish, president of the New York Con- ce.

S. EMILY OFFERMANN, nee Saal- , 87, widow of Dr. Henry Offermann, March 6 at Far Rockaway, Long , N. Y.

Offermann was Senior of the Min- m of Pennsylvania. He served as pas- f Christ Church and Trinity Church, den, N. J., and Emmanuel Church, delphia, and was a New Testament ssor at Philadelphia Seminary from to 1944. He died in 1953.

rs. Offermann is survived by a son, Dr. y C. Offermann, pastor of Christ ch, New York City, and two daugh- Madge and Emily.

e funeral service at Christ Church, York City, on March 8 was conducted he Rev. Erwin Miller, the Rev. Hugo elwitz, and Henry K. Hall. Burial was utheran Cemetery, Middle Village, N. Y.



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IN CONCLUSION

IN OUR OFFICE we get a stream of letters about faith healing, although there hasn't been much about this subject in THE LUTHERAN. One woman wrote last week, "I'm a Lutheran but I still believe the Bible." She sent along an Oral Roberts magazine. I suppose she meant that Roberts and his faith healing square up with the Bible, and criticism of Roberts does not.

There isn't any doubt about faith healing. It has happened millions of times. But it isn't especially Christian.

Suppose some stranger with luminous eyes and thick wavy hair comes to town and says he is the Apostle of Ahura Mazda. He puts an ad in the paper and promises to take away all sicknesses. Some folks are likely to go to hear him. He tells them to kneel three times in a circle of light, and beseech the great I AM for a cure. It's probable that at least a few people who have serious ailments will promptly get well.

This sort of thing is accomplished by African witch doctors and their fantastic charms, at the Roman Catholic shrine in Lourdes and probably also by Norman Vincent Peale. There is close relation between our general attitude toward life, our emotions, and our physical condition. Something that affects one of these is likely to affect the others.

JESUS HEALED many sick people. It was soon learned that he had power to cure diseases, and crowds thronged around him begging for health. He pitied them, and used his power for them. But he was strangely reluctant to exercise this power.

He told the sick not to tell others about their cure. He tried to avoid situations where faith healing would be reques He complained that people listened his teaching only because they saw miracles he did.

The real trouble with people, J asserted, is that they do not first seek kingdom of God. Separation from G is more serious than sickness. To prayers for our health in the first p is putting ourselves first. To ask Go end our separation from him by for ing our sinfulness is to put God first.

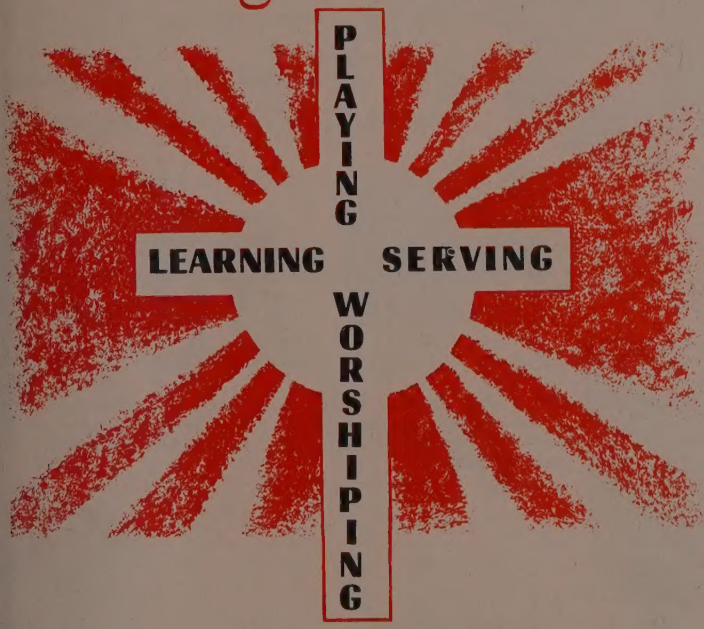
It's normal for a Christian who is to pray about his sickness. The Apo Paul had a chronic ailment, and t times prayed that it might be healed. it wasn't, and Paul said no more a it. He was in God's hands and acce God's purposes for him.

SICKNESS AND DEATH are not tra Asserting our will against God is tra In case of illness our natural desire i get well. We call the doctor, per go to the hospital, making use of science and skill which are part of G world. We also call the pastor and with him that we may trust wholly God's love and care.

The main thing is our dependence confidence in God. We don't have be wheeled off to a healer's tent. more miracles of healing are acc plished right at home, where sin Christian people pray for God's h than in all the tent shows in the wo

Health is not merely a matter of bl temperature and infection. It is life i in nearness to God, in response to G love. If God gives us grace to live s life, we won't have to send up fra distress signals whenever something wrong with our bodily machinery. know that whether we live or die we the Lord's. —ELSON RU

Living the Life!



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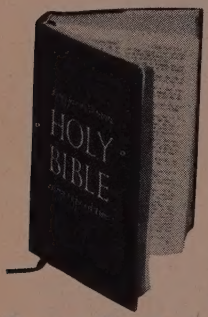

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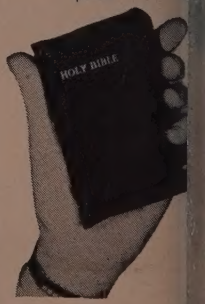

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